

UPETER TSHOBISO MTUZE NEENOVILI ZAKHE

NGOKUBHALWE NGU-

LULAMA JUDITH NDLELA

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno
zesidanga se-

Doctor of Philosophy

Kwizifundo zolwimi lwesiXhosa

Kwi-

YUNIVESITHI YASEKAPA

2014

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Isinikezelo

Lo mqulu ndiwunikezela kubantwana bam, uSamkelisiwe noToka Sekese. Ndithi kubo ndiyihlabile ifolo ze bazeke mzekweni bakubone ukubaluleka kwemfundo ukuze babe nokuzimela ebomini ngenxa yayo. Ze bafunde nabo bavelise iziqhamo ekothi isizwe sixhamle ngazo.

Isifungo

Ndiyafunga ukuba ukuveliswa komsebenzi othi, UPeter Tshobiso Mtuze neenoveli zakhe, ngumsebenzi wam, ukuba yonke imithombo yolwazi esetyenzisiweyo ibonisiwe ngemfanelo. Ndikwaqinisekisa nokuba lo mqulu awukaze unikezelwe kwenye iyunivesithi ngeenjongo zokufumana isidanga.

.....
Intsayino-gama

.....
Umhla

Umbulelo

Ndibulela umhlohli wam, uNjingalwazi u-ABner Nyamende. Ndibamba ngazibini Nozulu, Khesa, Mpafane. Ngaphandle kwakho bendingenakufikelela kweli nqanaba. Ukundithundeza kwakho kwaneengcebiso zakho zizo ezindibeke kule ndawo ndikuyo namhlanje. Ukundithemba kwakho kuko okuye kwandiqinisa ndazibona ukuba ndinakho ukuzenza nezi izifundo.

Ngokwenkxaso ngokwasezimalini andinakumlibala uNjingalwazi uMbulungeni Madiba. Ndiyabulela Singo ukuba ubungakhange usiphumeze isibonelelo bendingenakufikelela kwiindawo endenze uphando kuzo. Andinakuyilibala nePost Graduate Scholarship Office ngezinwe zayo kum. Selekulikhaya endijonga kulo ngokwasezimalini. Mathol' anyongande kukudlelana!

Ndingalibalanga uNjingalwazi uMtuze nobendenza uphando ngaye. Ndiyabulela nakuwe Madiba. Usifakile isandla ngokundinika iimpendulo ezichanekileyo kwimibuzo ebendimana ukukufaka yona. Ndibulela ukungadinwa kwakho kukuhlutshwa ndim. Maz' enethole, Yem-Yem.

Andinakulibala ukuphosa ilizwi lombulelo kudade wethu uNontobeko Ndlela. Mkhwane, Mwelase, Sgasa, ngokumana undifundela ujonga iimpazamo kulo msebenzi phambi kokuba ndiwungenise. Mhlobokazi wam, Nokubonga Ngqayiyana, enkosi Tolokazi ngokundikhuthaza nawe xa ndimana ukutyhafa. Ndingabalibalanga abantwana bam ngenkxaso yabo. Besele beyiqhelile into yokuzimela beqonda ukuba ixesha likamama wabo lithathwa zizifundo. Ndiyabulela baTaung.

ABSTRACT

This thesis is about the author, Peter Tshobiso Mtuze, pertaining to his life and works. Mtuze is one of the prominent writers of isiXhosa. He is a highly endowed writer who has produced books in all literature genres: drama, novel, short stories, poetry and essays. Some of his books were and are prescribed to be taught as part of the syllabus in schools and universities. He has not only produced literature books but also written books that serve as a guide to the teaching and learning of Xhosa grammar. Furthermore, he has produced a very rare book, especially amongst the Xhosa authors, an autobiography. He has written two autobiographical works. Mtuze is one of the authors who have played a major role in the upliftment of isiXhosa.

The thesis looks intently at how Mtuze has influenced the public through his literary works. This has been done by a full critical analysis of his novels, to portray the main themes embodied in these works. Chapter one is the introduction. Chapter two is the author's historical background. Chapter 3 analyses the novels that tackle moral issues (*UDingezweni* and *Umsinga*). Chapter 4 explores the social novels (*Indlel' ecand' intlango*, *Alitshoni lingaphumi* and *Uyese namahlandinyuka obomi*) and chapter 5 evaluates his historical novel (*Iingada zibuyile endle*). Mtuze is influenced by different factors in his writings. These issues have been explored in the last chapter of the thesis.

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ISAPHLUKO SOKUQALA

INTSHAYELELO

1.1 Injongo

Olu luphando nzulu ngombhali uPeter Tshobiso Mtuze ngokumayela nobomi kunye neenoveli zakhe. Umbhali uba negalelo kwanefuthe eluntwini, aluchukumise ngeendlela ezahlukeneyo elufundisa ngemisebenzi yakhe. Lo msebenzi ujonge elo futhe athe wanalo lo mbhali ngemisebenzi yakhe. Oko kwenziwe ngokuhlalutywa kweenoveli zakhe, kujongwe iimfundiso kwaneentsingiselo eziqulethwe koko akubhalileyo. Ngokwenza oku kwandiswa ulwazi abanalo abafundi ngemiba abhala ngayo lo mbhali. Ngalo msebenzi kudalwa umdla nangakumbi wokuba zifundwe iincwadi zakhe.

Mandulo isizwe sakwaXhosa ibisisizwe ebesisakugqithisa iimfundiso ngomlomo. UPahl, uJafta kunye noJolobe (1971:6) bathi ngoku, “*Xhosa literature was mainly oral and was skilfully passed from generation to generation by word of mouth*”. UJordan (1973:3) uyaphawula ngale ndlela yemfundiso yaseAfrika naye ebonisa ukuba kudala lwaba kho uncwadi phakathi kwezi zizwe koko kungekho nto ibhaliweyo. Uthi:

The history of the literature of Southern Africans begins long before these people knew anything about writing and long before the advent of the European.

Le nto yayisenziwa kwaXhosa yinto eyayisenziwa zizo zonke izizwe zaseAfrika jikelele.

Yayiyinkcubeko yazo zonke neyayinjongo zayo zazikukufundisa nokonwabisa nanjengoko noMargolies (1969:375) esitsho esithi:

It is probably quite true that, in the past, reading was never a large part of the tradition of life in Africa and more pleasure was derived from the oral tradition and performing than from reading a book.

Oku kugqithiswa kolwazi ngomlomo kwakudala ukuba ibe ngabantu abathile abanolwazi lungafikeleli kuye wonke ubani. UMbiti (1975:4) engqina oku uthi:

But most African people did not know how to read or write. Therefore, they could not keep written records of their history; instead, they passed on information from one generation to another, by word of mouth. In some societies there have been special keepers of oral tradition, whose duty was to memorise and recite historical and other relevant information. Many things were forgotten or confused in repeated telling ...

Ngokwalo mbhali ulwazi olu ngokuya lugqithiswa belugqibela lungasagqithiswa ngokobunjalo balo. Ukuxhomekeka kwiinkumbulo zabantu kuko oko kwakudala ingxaki kuba ngokuhamba kwethuba abantu baya belibala ingakumbi ngenxa yengugo. Enye into esinokuyibona njengomceli-mngeni kule mfundiso yindlela yokubalisa. Abantu baphiwe ngokwahlukeneyo ekuthetheni ke ngoko ixhomekeke ukuba umbalisi lowo ulugqithisa njani na ulwazi olo analo. UGerard (1981:18) ebonakalisa ukubaluleka kokuba ulwazi lugcinwe ngokubhalwa, uthi:

To man's literary artefacts writing (and its extension, printing) ensures more permanence together with diffusion. The spoken word can only address a limited audience.

Le ndlela yokufundisa yayidalwa kukuba ngelo xesha imfundo yayingekabikho kungaziwa nto ngobhalo. Ubhalo nopapasho olu yinto entsha kwaXhosa ethe yafika nabefundisi

ngenkulungwane yowe-1900 nalapho kwathi kwaqalwa ngopapasho lwamaphepha-ndaba ithuba elide. UGerard (1981:27) uyalingqina eli xesha lwafika ngalo ubhalo kweli xa athi:

In fact, the most significant literary phenomenon in 19th century Africa was the widespread of the written medium to a large number of black societies which had remained non-literate because they had not been touched either by Coptic Christianity or by Islam. The process began in southern Africa in early years of the nineteenth century... The first to appear was Xhosa because the Xhosa were the southernmost representatives of the black population and the first to have contact with the Europeans; Lovedale became a centre for literary production at a very early stage.

Kwincwadi kaHeywood kufumaniseka ukuba iphepha-ndaba lokuqala lapapashwa ngowe-1844. UDlali (n.d:1) uyakungqina oku, uthi: “In 1844 Lovedale published the first serial publication in four deliveries. It was called Ikwezi.” UMasilela (n.d:1) naye uyaxhasa olu luvo. Uthi:

It was the missionaries of the Glasgow Missionary Society and the Wesleyan Methodist Missionary Society who found Ikwezi (Morning Star) newspaper in Chumi mission station near Lovedale in the Eastern Cape as an instrument for proselytizing the Xhosa nation into Christianity. Four issues appeared irregularly in English and Xhosa between August 1844 and December 1845.

It was in this newspaper that the writings in Xhosa by Xhosa themselves first appeared.

Kuthathe ithuba elide ukuze kupapashwe incwadi emveni kokuba kushicilelwe amaphepha-ndaba. UOpland (2007:2) uthi ngopapasho lwencwadi yokuqala:

The first novel in Xhosa, entitled USamsoni (Samson), was published in 1907. Its author, Samuel Edward Krune Mqhayi (1875-1945) ...

Nangona lilide kakanga ithuba phambi kokupapashwa kwencwadi sele imininzi noko iminyaka eqengqelekileyo ukusuka kulowo kwaqalwa ngawo upapasho lwazo kodwa akukabikho tshintsho lungakanani ekuguquleni nasekukhuthazeni uluntu ukuze lube

nomdla wokuzifundela iincwadi ingakumbi lufundela ukuzonwabisa. Zithi ukuze zifundwe iincwadi zababhali abaninzi kuthi kanti zichongelwe ukuba zifundiswe ezikolweni naseziyunivesithi banyanzeleke abafundi ukuba bazifunde kuba beza kuvavanywa kuzo nanjengoko esitsho UMargolies (1969:375) esithi:

But then the educational methods imposed on Africans by their erstwhile colonial masters hardly encouraged them to read for enjoyment.... Reading was only for prescribed literature at school, an instrument with which to acquire academic knowledge and success and with which to pass examinations.

UMbombo (1997:26) naye uphawula ngoku kungafundwa kweencwadi xa esithi: “Abafumaneki ncam bona abantu abasukuba bethenga nje iincwadi kuba befuna ukufundela ukuzonwabisa”. Esi sikhalo senziwe nangabanye ababhali abantsundu balapha eAfrika njengoko sisiva kwincwadi kaMargolies (1969:375) kusithiwa:

It has been frequently lamented in the past by such prominent writers as Chinua Achebe, that Africans do not continue with reading once formal education or a university degree has been obtained.

Oku kuthethwa ngulo mbhali kubonakalisa mhlophe ukuba ayingabo bodwa ababhali abantetho isisiXhosa abajongene nalo mceli-mngeni koko bonke abo babhala ngeelwimi zakwaNtu (*indigenous languages*). Ziinjongo zolu phando ke ukudala ukuba abafundi banqwenele ukuva ukuba umbhali uthini kwiincwadi zakhe, bezifundela ukuze beve uncuthu besonwatyiswa koko akubhalileyo. Ngolu phando kujongwe ukuba kuvele isikhokelo somsebenzi walo mbhali ukuze abafundi babe nokukulandela bakuqonde ngokulula oko akubhalileyo kwanokubaluleka kwako, kuphuhle kwanentsingiselo yako. Kukuvelisa izimvo ngomsebenzi wombhali lo abanokuthi abafundi bakwazi ukusekela iingxoxo zabo kuzo. Ikwakukudala umsebenzi kubafundi beencwadi zikaMtuze ukuze

babe nokuxoxa ngazo, bathi nabo sele bezibamba iingxoxo bafune ukuxoxa nzulu. Kukudala ithuba lokuba abafundi bayiphonononge beyichukusha le misebenzi ukuze baqwabulule ezona njongo zayo ziphambili kuba nanjengoko esitsho lo kaMtuze kwincwadi ethi *Ugeme* (Mtuze noMjamba; 1984:4) umbhali akayazi ukogqitha umfundi incwadi. Ngokwakhe ngumfundi ophuma nezona njongo zencwadi ngokuthi ayihlalutye eyihla amahlongwane. Uthi:

... umbhali wahlukile kuloo nto ayibhalileyo. Akanakuthi uyazi bhetele incwadi ayibhalileyo. Ngumfundi onokuqwabulula ezona njongo ibhalelwe zona, ukuphumelela nokungaphumeleli kwazo. Umbhali usenokuba ebeneenjongo ezithile ke kodwa incwadi yalathe nto yimbi. Ngumfundi ke ngoko onokuxela ukuba ziziphi na iinjongo eziqaqanjiswe yincwadi.

Ngokwakhe iinjongo ezo mhlawumbi bezingakhange zifikelele kwiingcinga zombhali xa esungula incwadi leyo.

Imbali nemo yezopolitiko yeli loMzantsi Afrika iguqu-guquka imihla nezolo. Namhlanje siphila kwimihla yenkululeko sisuka kwingcinezelo. Ngala maxesha kwanezi meko abhala phantsi kwazo lo kaMtuze. Olu phando lujonge ifuthe lala maxesha kwanezi meko kwimisebenzi yakhe. Intlalo nezimilo zoluntu nazo ziyatshintsha oko kuphenjelelwa zizinto ezahlukeneyo ezifana nokutshintsha kwamaxesha neemeko zokuphila ezizala izinto ezintsha. Olu tshintsho luye lube nemiphumela emihle okanye emibi. URouth noWolff (1956:34) baphawula ngonxulumano olukhoyo kuncwadi notshintsho kwintlalo nempilo yoluntu xa bathi: "For certain literature is very closely associated with changes in social behaviour." Kuza elo futhe ke kwiincwadi zalo mbhali. Kujongwe iinoveli ezibhalwe ngulo mbhali kuqwalaselwa indlela ezibhalwe ngayo. Eyona nto ijongiweyo yimixholo

ayishukuxileyo nokuba kwenzeka ntoni ekuhlaleni ngoko abhala ngako. Kukwajongwe ukuba le miba abhala ngayo bathini ngayo abanye ababhali kwaneengcali.

Ezinye iinjongo zolu phando kukuphosa ilitye esivivaneni ukuzama ukuvala isikhewu sokungabikho kokubhaliweyo ngababhali beelwimi zesiNtu ingakumbi abo bantetho isisiXhosa. Le yindlela yokuhlaba ikhwelo nokucela umngeni kuluntu ngokubanzi ukuba kubhalwe ngababhali bethu. Oku kuya kunceda ukuba kubekho okugciniweyo ngabo ukuze isizukulwana esizayo naso sibe nokufunda sazi ngabo. Lo msebenzi ukwajonge igalelo athe wanalo lo mbhali kulwimi lwesiXhosa.

1.2 Umongo

Olu luphando ngombhali uPeter Tshobiso Mtuze. UMTuze ngomnye wababhali abaphume izandla kubabhali besiXhosa. Ubhale iincwadi eziliqela zimbi kuzo iluncwadi oluthe lwachongelwa ukuba lufundiswe ezikolweni naseziYunivesithi. Ungumbhali onesakhono esinqabileyo, akanadidi luthile loncwadi atshatshela okanye aziwa ngalo. Ubhale lonke udidi loncwadi olukhoyo, idrama, inoveli, amabali amafutshane, izincoko kwakunye nesihobe. Akanelanga ukubhala nje uncwadi koko ukwanazo neencwadi ezizizikhokelo ezincedisa ekufundeni nasekufundiseni ulwimi lwesiXhosa kubafundi bamabanga aphezulu. Naluphi ulwimi lunokubhaliweyo okwahlukileyo, ngamanye amaxesha, koko kuthethwayo. Indlela yokuthetha ayinamigaqo yaye inako ukuboleka amagama amaninzi kwezinye iilwimi neyahluka kakhulu kuleyo ibhaliweyo. UMTuze ngomnye wababhali abenze umsebenzi

oncomekayo wokugcina indlela olubhalwa ngayo ulwimi lwesiXhosa. Ngokubhala izikhokelo zootitshala nabafundi uncedisa ukuba ulwimi lwesiXhosa lube nokubhaliweyo ukugcina imigaqo yokusetyenziswa kwalo ingakumbi ubhalo lwalo nokuya kunceda kwimihla ezayo kuba isiXhosa esi siya sibaleka eluntwini.

UMtuze ngomnye wababhali ababhala ngexesha elinzima, xesha elo apho abantu bengasikhathalele nokusikhathalela isiXhosa ngenxa yempucuko yaseNtshona. Abazali abantsundu bathumela abantwana babo kwizikolo ezazisakuba zezabamhlophe bodwa nalapho bafika bafunde ulwimi lwesiNgesi njengolwimi lweenkobe. Bakholelwa ukuba xa belufunde beselula bekhulela kulo kuya kuba lula ukuba bafumane ukuqeshwa. Babona ulwimi lwesiNgesi njengolona luphucukileyo yaye ilulwimi olusetyenziswa kwilizwe lengqesho. UIsmaali (2002:109) uthi ngendlela olubonwa ngayo olu lwimi:

English today is not only the language of science and technology but also the language of commerce and the Internet.

Oku kubonakalisa ukuba abantu basibona isiNgesi ilolona lwimi lubalulekileyo olunokubatyisa kwilizwe lempangelo. UWebb (2002:84) naye uthi ngolu lwimi:

English is valued for its usefulness as an instrument for international contact and communication, as a means of access to all domains of human achievement, as a symbol of prestige and civilization, and as a language of wider communication in formal and public domains within the country [South Africa] and within large parts of Africa.

Yonke le nto iqhubekayo ayimtyhafisi uMtuze kuba uzimisele ukuncedisa ekusindiseni olu lwimi lungayi kwantshabalalo. Oku kubonakalisa ubuthandazwe anabo esigcinela enye yezinto esithi sibaluleke ngazo isizwe.

Imisebenzi kaMtuzi, ingakumbi leyo ayibhala kuqala inesiXhosa esingasaziwayo nesiXhosa esetyenzisiwayo kule mihla. Ngayo kugcineke indyebo yolwimi lwesiXhosa, kungoko kufanele iziswe eluntwini ingakumbi ulutsha kuba lungavuna lutho kuyo. Kungoko kubalulekile ukuba kubhalwe ngomntu onegalelo elikhulu kangaka kulwimi lwesiXhosa. Kubalulekile ukuba abantu bakhunjuzwe ngalo mbhali ukuze angabi nakulibaleka kuthi abo bangazi nto ngaye baziswe ngegalelo lakhe kolu lwimi. UMjamba uthi xa aphetha ingxoxo yakhe ngencwadi kaMtuzi ethi *Ingqagaba* kwincwadi ebhalwe nguMtuzi noTena (1995:145) ncwadi leyo ithi, *Umlhlobo wabafundi besiXhosa*, eqaqambisa ulwazi lwakhe ngobuXhosa kwanenkubeko yabo:

... kwezi ntsuku isangcozi sesiXhosa sesifumaneka kwizisele ezimbalwa.

UPeter Mtuzi usesinye sezo zisele nomthonyama awukabi mninzi phezu kwelitye lesisele.

Xa ebonwa ngolu hlobo kuyimfuneko ukuba uluntu lwazi ngaye, loo mava nolo lwazi analo lukwazi ukufikelela kubantu abaninzi. Ulwazi analo ngobuXhosa bukwangqinwa nakukuba epapashe nencwadi ethi, *Introduction to Xhosa culture* (2004). Le nto ibonakalisa ulwazi analo ngenkcubeko yesizwe sakhe edala ukuba akwazi ukwabelana ngayo noluntu ngokuyibhala phantsi. Kule mihla isintu sele iyinto elahlekileyo kubantu abaninzi ngenxa yokuhamba bedibana nezinye iintlanga baze balahle izinto zabo bathabatheke zezezinye izizwe. UMtuzi ke ngomnye wemibele esabhonxileyo ngolwazi ngezi zinto zakwantu. Kufanelekile ke ukuba abantu abafana naye baziswe kuluntu. Ifanelekile le nto yokuveliswa kwale ndima yakhe ekukhuliseni ulwimi lwesiXhosa. Kungavunwa lukhulu kufundwe kuye ngoku esaphila kutsho kuphume namahlumela ukuze ulwazi ngolwimi lwesiXhosa nezinto zesintu zingapheli nokusithela kwababhali abafana naye. UMkonto (1997:45) uyayiphakamisa

eyikhuthaza into yokuba kufundwe kubantu ngezinto zesintu kubantu abafana nalo mbhali, uthi:

Njengoko uluntu sele luphila isilungu, bambalwa kakhulu abantu abasasibambile isintu sabo. Yiloo nto ebekufanele ukuba kuthi ngoku kusekho loo minqandandana isabambe isintu kube nokuvunwa kubo ukuze singapheli isizwe sikaNtu,...

UMtuze ngomnye wababhali abenze zonke iinzame ukuvala isikhewu sokunqongophala koncwadi olubhalwe ngeelwimi zakwaNtu. Kuyaqapheleka ukuba uninzi lwababhali lukhetha ukubhala lupapashe ngolwimi lwesiNgesi kuba baninzi abantu abazithengayo nabazifundayo ezo zibhalwe ngalo. ULarson (2001:39-40) uthi oko kungabhali ngeelwimi zesintu kudale isimbonono ngenxa yokungabikho kweencwadi. Uthi ngoku:

There is a crying need for African literature written in the indigenous languages, in virtually every country across the continent [Africa]. Attempts to address this need have been limited almost exclusively to texts for the school market, particularly the primary schools where education has not been in European language but in the indigenous ones ... Consequently, in many countries it has been difficult for readers to find adult material in African languages.

Siyabona ukuba uMtuze ubhala ukuze asindise ulwimi lwakhe lungayi kwantshabalalo ingekuko ukuba ujonge inzuzo. Siyabufumana ubungqina bale ndima yakhe xa athi (2010: 191):

I have nothing against English, not even against the use of English as the language of general communication, but I have everything against the use of English to the detriment of my mother tongue. Linguistic oppression is as bad as all other oppressions ... If we allow our indigenous languages to die out now it will be impossible to resuscitate them later.

Siyambona ukuba ukhusela ulwimi lwesiXhosa ukuba lungapheli kungoko ifanelekile into yokuba anconywe ngeli galelo lakhe ukuze nabanye ababhali bakhuthazeke belandela ekhondweni lakhe besazi ukuba basebenzela isizwe.

1.3 Amagqabantshintshi

UMtuze ngomnye wababhali abaphume izandla, sele epapashe iincwadi zoluncwadi ezingamashumi amabini anesithandathu ukuza kuthi ga ngoku. Ngaphandle kwazo kwanezikhokelo azibhalileyo ukwanaso nesakhono sokuguqulela incwadi kolunye ulwimi. Esi sakhono sikwalolwe nasidanga asenze kwiYunivesithi yaseRhodes, isidanga seBA in Translation. Ngaso esi sakhono uguqulele incwadi yowayesakuba ngumongameli weli, ongasekhoyo, uNelson Mandela ethi, *The Long Walk to Freedom*, nekaSteve Biko ethi, *I Write What I like* esiXhoseni. Ukwaguqulele neyakhe incwadi ethi *Iingada zibuyile endle* kulwimi lwesiNgesi.

UMtuze ukwabhale nohlobo lwencwadi enqabileyo, incwadi ngobomi bakhe. Yinto enqabileyo ukufumana incwadi ebhalwe ngobomi bombhali ingakumbi kwabo bantetho isisiXhosa. Kuncinane kakhulu okubhaliweyo nokubhalwayo ngobomi bababhali kwaye basembalwa kakhulu ekubhalwe ngabo nanjengoko esitsho noNyamende (2000:4) kwithisisi yakhe esithi: “*There has been no attempt to publish a biography on the life of any Xhosa writer.*” Inqabe nangakumbi yona eyokufumana incwadi ebhalwe ngumbhali ngokwakhe ngobomi bakhe. UMTuze ngomnye woovul ’indlela kubhalo lwebali ngobomi kubabhali

besiXhosa. Ubhale iincwadi zambini ngembali yakhe, incwadi ethi *Indl' elebh' ekenkundleni* epapashwe ngowe-1976 naleyo ithi *An alternative struggle* yona ethe yapapashwa ngowama-2007. *Indl' elebh' ekenkundleni* yaba lilinge lakhe lokuqala. Kwincwadi ethi *Umhlobo wabafundi besiXhosa* kwinqaku elibhalwe nguQangule kuveliswe ukuba le ncwadi yayikhe yafuna ukungamkeleki kwintlanganiso yeKomiti yolwimi lwesiXhosa (*Xhosa Language Committee meeting*) kuba yayinesixhobo esasisilela kubhalo lwencwadi ngobomi bombhali. Oku kubekwe ngolu hlobo:

When the book was reviewed for the first time by the Xhosa Language committee meeting, it did not receive good acceptance as it was felt that it lacked a very essential literary principle, namely "counterpointing".
(p.136)

Emveni kwala madlala awayehlatyiwe waye wayilungisa kunjalo nje wasifaka esi sixhobo samkeleka kakuhle. UPahl naye kwakule ncwadi ithi *Umhlobo wabafundi besiXhosa* kwelakhe inqaku ngale ncwadi uphawule ubucekeceke nokungabi nabunzulu bale ncwadi watsho esithi oko kunokubangelwa kukuba uMtuze wayibhala eselula kakhulu ke ngoko engekabi namhlaba ungakanani kwanamava ngobomi. Oko ukubeka ngolu hlobo:

Perhaps the most serious criticism of his work is that it is a mere pamphlet of not more than about 44 pages. Partly the reason for this is that it is premature in that it is the autobiography written by a young man at an age when such works are not normally written.
(p.135)

Lo kaPahl waye wacebisa ukuba alinde ze athi xa sele eyindoda eliqina, enamava ngobomi kwanalawo okubhala, aphinde abhale. Ukwenzile okunene oko kuba ngonyaka wama-2007 uye wapapasha incwadi nebe yimbalasane ngobomi bakhe ethi an *Alternative struggle*.

Kwinqaku elibhalwe nguKaschula (n.d:2), elifumaneka kwi-intanethi, ephawula ngale ncwadi siyeva ukuba le ngenene yeyona ncwadi ibuchaza ngokubanzi nangokunzulu ubomi bakhe. Uthi:

“An Alternative Struggle” is an autobiography... It is about an ordinary life that developed into an extraordinary one.

UMtuze ngomnye wababhali ababe negalelo elikhulu kulwimi lwesiXhosa nofanele ukothulelwa umnqwazi ngalo. Ngaphandle koko kubhaliweyo ube kwangumhlohli ophezulu kwicandelo lezelwimi kwiYunivesithi yoMzantsi Afrika, eyaseFort Hare wagqibela ngokuba yinjingalwazi kuleyo yaseRhodes. Xa ungumhlohli uthi ufuthele abafundi abaliqela, futhe elo elithi lisasazeke kwabaninzi kuba bathi babelane nabanye ngezo nto bebezihlohlwa ngaloo ndlela lande inani labantu abafumana ulwazi. Oku kubonakalisa ukuba akanelanga nje ukufundisa ngoko akubhalileyo koko ude wanayo nenxaxheba yokufundisa yena buqu ehlohla abafundi olu lwimi ebaxhobisa ngokwakhe ngolwazi. Ngaphezulu lo kaMtuze ukwanguye nomfundisi wezakwalizwi. Nalapha akoneli nje ukushumayela ekhwaza umsindo ozayo ngomlomo kuphela ezinkonzweni koko ukwabhale nezikhokelo ezilungiselelwe abo bafuna ukukhula ngokwasemoyeni. Ubhale iincwadi zantathu ezingumhlahlandlela kwabo bafuna ukufundela ubunkokheli bobufundisi emabandleni. Kuyacaca ke ukuba lo kaMtuze ukhulisa, ekhuthaza, exoza, exhonxa iitalente ezahlukeneyo zabantu ngabantu.

1.4 Uzathuzo

Ulwazi ngezinto ezibhalwe ngoMtuze nangemisebenzi yakhe zifumaneka kumathala eencwadi. Kuncinane kakhulu noko kubhaliweyo ngaye. Ayingawo onke amathala eencwadi anazo ezi ncwadi. Lubalulekile ke ngoko olu phando kuba luyingqokelela yayo yonke loo misebenzi nelungiselela ukuba lufumaneka lula kuluntu ngokubanzi.

Nanjengoko siphila kwimihla apho ubuchwepheshe sele kuyinto esetyenziswa kakhulu ezinye izinto zifumaneka kwi-intanethi. Ayinguye wonke ubani okwaziyo ukuba nobuxhakaxhaka bekhompyutha ukuze afikelele kule intanethi. Bakwakho nabo banazo ezi khompyutha kodwa bengafikeleli kwi-intanethi kuba bengakwazi ukurhuma loo mali ifunwa ngamaziko anikezela ngeenkonzo ze-intanethi ukuze babenokufikelela kuyo. Abantu abahlala kwimimandla yeelali nabo ngabona bangafikeleliyo kolo lwazi kuba zinqongophele yaye bambalwa kakhulu nabanolwazi ngazo. Basebaninzi abantu abangekakwazi ukusebenzisa obu buchwepheshe kuba bengekalufumani uqeqesho lwalo. Maxa wambi uye uthi ngoku ukwazi, ukufikelela yaye ufuna ukusebenzisa i-intanethi kube kukho iingxaki zonxibelelwano ezenza ungakwazi ukufuna oko ukufunayo ngaloo mzuzu. Olu phando ke lubalulekile ukuvala eso sikhewu kuba olu lwazi xa luthe lwadityaniswa lwagcinwa ndawonye lubhaliwe lunokufumaneka naninina yaye kunokuba lula ukuba ubani afikelele kulo.

1.5 Ukuqwalaselwa kokubhalwe kwezinye iincwadi neethisisi ezibhalwe ngoMtuze

Zikho iincwadi ezibhaliweyo ziingcali ngobhalo lweenoveli nangoncwadi gabalala. Kufumaniseke ukuba iincwadi ezininzi ezizizikhokelo kubhalo loncwadi jikelele zifumaneka ikakhulu kulwimi lwesiNgesi. Zimbalwa kakhulu ezo zibhalwe ngolwimi lwesiXhosa yaye amaxesha amaninzi iba lulwazana oluncinane olufumaneka lushwankathelwe ekuqaleni okanye ekupheleni koncwadi olo. Oku akothusi nanjengoko kusitshiwo nakwisichazi-magama iBritannica (<http://www.britannica.com/blackhistory>: Downloaded 22 May 2011) kusithiwa:

Modern African literatures were born in educational systems imposed by colonialism, with models drawn from Europe rather than existing African traditions.

UGerard (1981:4) naye uhlomla athi ngoku:

In a quite obvious sense, modern African literature is partly an offshoot of European literatures in English, French and Portuguese. Even much of vernacular writing inevitably reflects European influence as African writers successfully introduced such Western genres or forms as the novel and formal stage drama into their own creative tradition.

Nakwezi zikaMtuze iincwadi luyafumaneka olo lwazana yaye naye njengabanye ababhali wenze olo shwankathelo. Zikwakho neencwadi zeengcali ezibhalwe ngale miba abhala ngayo lo kaMtuze, imiba efana nokuphela kwezimilo ebantwini, uqeqesho lwabantwana neminye. Zikwakho nezinye iinoveli zabanye ababhali ezithetha ngale miba athetha ngayo naye. Ngokumayela nobomi bakhe zikho iincwadi, zide zambini, azibhale ngokwakhe apho asibalisela khona ngabo. Akwakho namanqakwana ngaye afumaneka kwincwadi yakhe ethi, *Umhlobo wabafundi besiXhosa* (1995) nangona ingelolwazi lubhekele phi. Akwafumaneka

namanye amanqakwana kwi-intanethi nangona konke oku kungenabunzulu. Zikho neethisisi ezimbalwa ezibhaliweyo ngemisebenzi eyahlukeneyo yakhe. Kuzo ezi thisisi zimbini kuphela ezingena nzulu kumsebenzi wakhe, yileyo kaNguna (1997) ethi, “*Critical Appraisal of P.T. Mtuze’s short stories*”, ehlalutya amabali akhe amafutshane naleyo kaMtumane (1995) ethi, “*A critical analysis of some aspects of P.T. Mtuze’s novel: UDingezweni*”, ejonga imiba ethile kwincwadi yakhe ethi uDingezweni. Ezinye zibhalwe ziquka nemisebenzi yabanye ababhali leyo yakhe isetyenziswa ukukhomba nokuphuhlisa imiba ethile okanye ukuthelekisa imiba ethile athetha ngayo kunye nendlela ababhale ngayo abanye ababhali.

1.6 Ithiyori olusekelwe phezu kwayo uphando

Olu phando lusekelwe phezu kwe*Dialectical theory of African Literature*. UAmuta (1989:79) uthi xa echaza le thiyori:

Properly defined, then, a dialectical theory of literature primarily underlines the inexorable socio-historical prediction of literature. In being a product of a social experience, literature is in turn an active producer of meanings, values and aesthetic effects which have great implications for historical development of society.

Ngokolu luvo uluncwadi ngumphumela woko kwenzeka kwintlalo yoluntu. Lulo oluvelisa intsingiselo yezinye zezinto ezithi zehle eluntwini. Ngokwale thiyori ababhali aba zizipili zoko kwenzeka elizweni njengoko eqhuba athi uAmuta (1989:8):

.... Literature is the product of people in society and a producer and reproducer of the cognitions and values of society; in short a social institution, a superstructural manifestation of a fundamentally

material process, the process of creation of ideas and values within limits prescribed by the social essence of language.

UNgugi (1981:60) uyangqinelana nolu luvo xa athi:

Literature results from conscious acts of men in society. At the level of the individual artist, the very act of writing implies a social relationship: one is writing about somebody for somebody. At the collective level, literature, as a product of men's intellectual and imaginative activity embodies, in words and images, the tensions, conflicts contradictions at the heart of community's being and process of becoming. It is a reflection on the aesthetic and imaginative planes of a community's wrestling with its total environment to produce the basic means of life, food, clothing, shelter, and in process creating and recreating itself in history.

URouth noWolff (1956:35) nabo bakwathetha oku kuthethwa ngaba babhali, bathi:

Literature has often been compared to a mirror, which ... reflects 'the blue of heaven and mud in the ditches', holds vice up to scorn and virtue up to praise, and all the rest of it.

Ababhali bachukunyiswa zizinto ezininzi ukuze babhale. Bathi bakubona into nokuba iyakha okanye iyachitha bancome okanye bagxeke belumkisa benqwawqwada uluntu ngayo ngokuthi babhale. Le thiyori ikhethiweyo icacisa mhlophe ukuba zithini iinjongo zoncwadi. Ngokwayo uncwadi ziziphumo zako konke okwenzeka entlalweni yoluntu nabasuka bahlomle ngako ababhali. UHall (1979:2) engqina oku naye, uthi:

Most importantly, it is stressed that literature is part of society and can offer social content that will serve as information about society.

UMtuze ngumbhali ontetho isisiXhosa nobhala iincwadi ngolwimi lwesiXhosa nto leyo ethetha ukuba ubhalela uluntu ngezinto azaziyo nezazekayo eluntwini yaye uzibhala

ngendlela eza kuthi iqondakale kulo kuba esebenzisa ulwimi lwalo. Umbhali kulula ukuba abhale yaye kuphuhle oko akuthethayo xa abhala ngolwimi lwakhe yaye ebhala ngamava ngokuqhubeka phakathi koluntu. Imiba abhala ngayo uMtuze zizinto ezaziwayo nezazikhe zakho nezisamana ukuhla nakule mihla siphila kuyo. Ukwabhale nangezinto ezikwimbali yeli loMzantsi Afrika ngayo ebonisa ubunzima, nenkxwaleko eyathi yaviwa ngabemi beli ingakumbi abo bamnyama. Ukubhala ngembali kwenza ukuba ingabi nguye kuphela ingqina loko kwenzekayo koko kubekho nabanye abaninzi abakuqondayo oko athetha ngako kuba nabo bekubonile bakuva nokukuva. Eminye kule miba zizinto ezifana nokuziphatha koluntu ngayo ezama ukubonisa ubungozi bezimilo ezithile ekwanqwanqwada, elumkisa, efaka uluntu endleleni. Maxa wambi ukhetha isimilo esihle enze umzekelo ngaso. Le thiyori ke ichongwe kuba ijonga kanye le nto lungayo uluncwadi, ukuphuhliswa nokudandalaziswa kokuthile ngokubhaliweyo. Kuhlalutyo lwezi ncwadi zombhali kulandelwa kanye le thiyori kuba kuphuhliswa le miba ayixovuleyo itolikwa kuveliswa intsingiselo yoko akubhalileyo.

1.7 Indlela olwenziwe ngayo uphando

UMtuze ngomnye wababhali abasadla amazimba ke ngoko uphando lwenziwe ngokuthi kuqhagamshelwane kubanjwe udliwano-ndlebe naye ngemiba ebifuna ingcaciso ingakumbi ngokumayela nengcombolo ngobomi bakhe. Ubukhulu bolwazi ngobomi bombhali bufumaneka kwiincwadi zakhe kwathi apho kungacacanga khona kwabuzwa kuye. Nanjengoko ubuchwepeshe bukhula mihla le olu qhagamshelwano lube ngeminxeba ne-iimeyile. Imibuzo ibuzwe ngezi ndlela zimbini. Kuqale kwasetyenziswa i-iimeyile kakhulu

nanjengoko uphando luqalwe umbhali esaphangela kwiziko labapapashi iVivlia njengomhleli ophezulu. Kusetyenziswe le ndlela kuba ngelo xesha bekulula ukuba afumaneka nanjengoko ebesoloko esebenzisa iikhompyutha. Emveni kokuba aye wahlala phantsi kuye kwasetyenziswa umnxeba kuba besele kuyeyona ndlela ilula afumaneka ngayo. Umphandi waqala ngokucela imvume yokwenza uphando kumbhali wamchazela neenjongo zophando olu nangazange azigatye.

Olunye uphando lwenziwe kumathala eencwadi ohlukeneyo kujongwa ukuba bathini abanye abantu ngombhali lo kwanemisebenzi yakhe. Kujongwe nokuba zithini zona iingcali ngale miba athetha ngayo. Zifumanekile iincwadi kwithala leencwadi leYunivesithi yaseKapa, eyaseFort Hare, eyeNtshona Koloni, eyoMzantsi Afrika kunye nakumathala eencwadi zesixeko saseKapa ohlukeneyo. Olunye uphando lwenziwe kwi-intanethi kujongwa amanqaku ngemisebenzi yakhe kwanokuthethwayo ngoluncwadi ingakumbi ngeenoveli. Kujongwe neminye imiba enxulumene noko akubhalileyo ukungqina, ukuchasa kwanokuphuhlisa oko athetha ngako.

1.9 Ucwangciso lwezahluko

Lo msebenzi wohlulwe wazizahluko ezintandathu. Isahluko sokuqala yintshayelelo apho kuboniswa injongo yokuba kwenziwe uphando ngoMtuze nemisebenzi yakhe, kunikwe umongo wethisisi, kwenziwe amagqabantshintshi ngombhali, kwazathuzelwa lo msebenzi, kuxelwa okufumaneka ezincwadini ezibhalwe ziingcali kwaneethisisi ezibhaliweyo ngalo

kaMtuzi, kondlalwa nethiyori olungqiyame ngayo olu phando. Kukwachazwe nendlela olwenziwe ngayo uphando olu.

Isahluko sesibini bubomi bombhali. Kubhalwe ngobomi bakhe ukususela ekuzalweni kwakhe de kwaya kumhlala-phantsi wakhe. Ajongiwe onke amanqanaba obomi athe wangena kuwo lo kaMtuzi.

Kwisahluko sesithathu kuhlalutywe iinovel zakhe ezimbini, *UDingezweni* (2006) kunye naleyo ithi *Umsinga* (2008). Ezi noveli zihlalutywe kunye nanjengoko zombini zijonge umba wengqeqesho. Kujongwe ukuthungelana okukhoyo phakathi kwazo kwakunye nokuba zahluke ndawoni na.

Isahluko sesine luhlalutywe lweenovel zakhe ezingentlalo. Iinovel ezithi, *Indlel' ecand' intlango* (1981), u-*Alitshoni lingaphumi* (1986) kunye naleyo ithi *UYese namahlandinyuka obomi* (1995) zizo ezo zijongiweyo. Kuboniswe le miba yentlalo yahlukeneyo eveliswe ngumbhali kuzo kwaneenjongo zakhe ngayo. Inovel nganye ihlalutywe yodwa kuphuhliswa oko ikuquletheyo.

Isahluko sesihlanu singenovel engembali yeli, noveli leyo ithi, *Iingada zibuyile endle* (2010). Kuyo kuqwatyululwe oko kumelwe zezo zilwanyana athetha ngazo kujongwa

neentsingiselo eziqulethweyo. Kujongwe loo miba yembali ayixovuleyo kuqwalaselwa ukuba uzibalisa njani iziganeko ezathi zehla ephuhlisa ntoni na ngazo.

Isahluko sesithandathu sisiphelo nalapho kuqwalaselwe iinovele zikaMtuze ngokubanzi. Kujongwe kakhulu izinto ezithe zanefuthe kumbhali ekusunguleni kwakhe ezi ncwadi. Umbhali xa ebhala uye achukunyiswe yinto ethile ukuze abhale, ke ngoko kujongwe loo mifutho emenze wakhupha obu butyebi.

ISAHLUKO SESIBINI

UBOMI BOMBHALI

2.1 Intshayelelo

Ingcombolo ngobomi bukaPeter Tshobiso Mtuze sele ikhona, ibhalwe nguye buqu. Zimbini iincwadi azibhalileyo ngobomi bakhe; *Indlel' ebhek' enkundleni* ayipapashe ngowe-1974 kunye naleyo ithi *An Alternative Struggle* yona ayipapashe ngowama-2007. Linyathelo elincomekayo eli lokubhalwa kwezi ncwadi kuba nanjengoko esitsho naye kwintshayelelo yakhe kule ithi *Indlel' ebhek' enkundleni*, "... zinqabile kuthi maXhosa iincwadi ezibhalwe ngobomi." UMTuze ube ngomnye woovul' indlela kubhalo lolu hlobo loncwadi. Bekunga ezo njongo zakhe azikhankanye kwintshayelelo kwi*Indlel' ebhek' enkundleni* zokuvala isikhewu sokungabikho kolu didi loncwadi kwanokukhuthaza abanye ababhali zingafezeka. Kunokuba kuhle xa benokuba baninzi abalandela eli khondo kuba ngaloo ndlela kunokugcineka ulwazi ngobomi bababhali abantetho isisiXhosa nekuyinto enzima kakhulu ukuyifumana xa ubani eyifuna.

2.2 Ukuzalwa kukaMtuze

UPeter Tshobiso Mtuze wazalwa ngomhla wesibini kwinyanga yeNkanga ngowe-1941. Eneneni lo ngumhla nje oqikelelwayo, alwaziwa ncam olona suku avela ngalo kungaqinisekwanga kwangonyaka lowo, eyona nto yaziwayo neqinisekileyo kukuba wavela ngethuba kwakusiliwa imfazwe yesibini yehlabathi. UMTuze (2007:1) uthi ngokuzalwa kwakhe kwincwadi ethi *An Alternative Struggle*:

I have no idea when I was born; neither do I think my illiterate mother had. That also applies to

my father, who was equally unschooled in the art of recording dates.

UMtuze ngumntwana wesihlanu kubantwana abalishumi bakaKusi Appollis Mntuze, uMadiba, kunye noEsther intombi yakwaYanta, umaGando nekungaba: uSiphetho, uPhumelele, uTshaka, uThembeka, uTshobiso, uMcimbi, uMbodamo, uNowhiwhi, uNomsa kunye noVuyelwa. Bazalwa bengamadodana amathandathu kwaneentombi ezine. Kudliwano-ndlebe umbhali uvelise ukuba ifani yakhe ncakasana nguMntuze koko esikolweni, yena nodade wabo uThembeka baye bayijika babhala Mtuze kuba bedinwe kukuxwaxwa ngabanye ngenxa yentsingiselo enikwa nguMntuze xa ebizwayo.

Wazalelwa kuloo mmandla waseLeeuhoek nekuzifama ezingqonge eso sithili saseMetele (Middleburg) nalapho babexelenga khona abazali bakhe. Abubanga lula ubomi kulo kaMtuze kuba nanjengoko wonke ubani esazi ubomi basezifama bubomi obunzima apho abantu besacinezelekile nanamhla oku besebenza nzima kodwa imivuzo ingancumisi. Kungenxa yaloo ngcinezelo eyadala ukuba utata kaMtuze aphulukane nomsebenzi kwenye yezo fama ngokusuka omnye woonyana bakhe, uSiphetho, aphenkulane nomlungu ngokuthile ekwakungavisiswananga ngako. Umlungu lowo waye waziva edeliwe ngulo mntwana waza wagxothwa ke uyise nendlu yakhe leyo iphela ngelithi akanakuhlalelana naloo mntwana ungumqwebedu unjalo. Seso sizathu esabengela ukuba abakwaMtuze bahlale befuduka imihla nezolo bekhangelana imisetyenzana enokubangenisela imali ukuze bondle olo sapho lungako. Ukususela oko zange aphinde afumane umsebenzi osisigxina utata wabo, wasuke wazisebenzela ngokumane esakha amadama kwezo fama wade ekugqibeleni wangumthengisi weenkuni osisigxina ezigawula apho ezifama aze aye kuzithengisa edolophini eMetele ehamba ejikeleza kuloo lokishi yale dolophu. Yonke ke le misebenzi ibibenza basoloko befuduka kuba ukugqiba kwabo ukwakha bebeqala umsebenzi

kwenye indawo. Ukhulele kuloo meko injalo ke uMtuzi, phantsi kobunzima basezifama nokungabi nasizinto sekhatya ngenxa yokusoloko kufudukwa.

2.3 Ubomi basesikolweni

UMtuzi waqala esikolweni ngowe-1950 kwisikolo iSt. Simon's, engena kwibanga labaqaqayo nelalisakwaziwa ngoSub-A. Ungene eminyaka ilithoba ubudala, oko kusenziwa kukuba kude kwezikolo nekwakusenza kube nzima ukuba baye kufikelela kuzo kuba kwakufuneka behambe loo migama mde. Nemfuduko leyo yakowabo yaba negalelo koko kuqala kwakhe kade kuba babengahlali thuba lide endaweni. ISt. Simon's le yasisikolo esasikwenye yeefama zaseKatskop kummandla waseNxuba nalapho abazali bakhe babefudukele khona kuloo nyaka. Kwaba lithamsanqa lakhe ke ukuba beze kule ndawo kuba isikolo eso saye sikufuphi wavunyelwa ke ukuba angene. Kukwesi sikolo apho wafumana elo gama likaPeter. Ngelo xesha wayethi akuqala esikolweni umntwana aphiwe igama lesiNgesi neyayilolunye lweempawu zempucuko kuba abo bangazange bawubona umnyango wesikolo bebephelela kulawo esintu kuphela. Umandende (2009:78) uyakungqina oku xa ethetha ngenkolo yobuKristu kunye nemfundo. Uthi:

School or Christian names are bestowed on children when they are baptized in church. Those who belong to families which have not been converted receive their names from teachers or their parents when they register at school.

UHerbert (1990:16) naye uyahambisana noku xa athi:

... children were not baptized by their traditional names, but parents were asked to choose a new name, that is, English or Afrikaans name. To have an English or Afrikaans name was regarded as a sign of change from the primitive to modern world.

Ngeli thuba engena esikolweni uMtuze ikhaya lakhe lalingekagqobhoki kungoko walifumana esikolweni eli gama lesiNgesi.

Ngenxa yoku kufuduka kwabazali bakhe kwanyanzeleka ukuba amane ukuhlala kubantu ngabantu ukugqiba loo nyaka uthile xa kuthe kwenzeka abazali bahamba phakathi enyakeni. Uzityhutyhile ke izikolo zezi fama ngenxa yoku. Ukusuka eSt. Simon's uye eSt. Marks, eFish River, nalapho washiyeka ehlala kwinto kaNotshulwana nowayefundisa kweso sikolo ukugqibezela loo nyaka. Kunyaka olandelayo zange ahlale thuba lingakanani waya eConway Farm School, eKhaniwe (*Conway*), nalapho abazali bakhe babesele bephinde bafudukela khona. EKhaniwe ufike udade wabo, uThembeka, esenza ibanga lesithathu akabuza wangena kulo naye. Bathi ootitshala befuna ingxelo yeziphumo zakhe wamisa ngelokuba utitshala lowo wayehlala naye apho wayesuka khona uza kuyiposa ingazange ide ifike de kwafika umhloli owayengumvi-zikolo nowathi xa esenza olwakhe uvavanyo wambona ekulungele ukuba abe ngomnye wabagqithayo ngenxa yendlela awayenze ngayo waba uyaliphumelela elo banga phofu ephuma phambili. Waba uzonyusele ngaloo ndlela phofu sele imkhanye naye utitshala lowo kodwa wamyeke kuba wayegqwesa. Ngowe-1955 waphumelela ibanga lakhe lesine nalo eliphumelela emagqabini kwalapho eKhaniwe. Ngenxa yokuba zonke izikolo zalapho kwezo fama zaziphela kwibanga lesine kwanyanzeleka ukuba ngowe-1956 aye kufunda eKaladokhwe (*Cradock*) nalapho wamkelwa njengomfundi kwisikolo iSt. James. Apha wafika wahlala nekhaya lakwaTabata notata walo wayengumfundisi-ntsapho kwalapho eSt. James. Ngowe-1957 waye waphumelela ibanga lakhe leForm I eliphumelela emagqabini nalo. Wenza imbali kuloo mmandla ngokugqwesa ephuma phambili kuyo yonke loo sekethe yaseRhini nababebhala phantsi kwayo. Uthi uMtuze (2007:17) ngale mpumelelo yakhe:

The year 1957 was unforgettable: I topped the whole of the then Grahamstown Circuit in the Standard 6 examinations. This achievement was only repeated by Charles Nqakula ... the following year, before the circuit was divided up...

Apho eSt. James waye wazibandakanya nekwayala eyayibhexeshwa ngumfundisi uCanon James Authur Calata, iModernaires. Lo mfundisi wayengomnye wabantu ababesilwa inkqubo yocalucalulo lwabantu abantsundu, ngenxa yoko le kwayala yayicula iingoma zomzabalazo ubukhulu becala. Wabandakanyeka ngolo hlobo ke uMtuze kumzabalazo wenkululeko wade wabe uyakwazi ukuzithathela isigqibo. Ngeli xesha afunda eKaladyokhwe ubomi babunzima kakhulu kuye ngokwasezimalini. Njengoko beliqela kowabo kwakunzima ukuba baxhaswe bonke yaye ngelo xesha babebabini kowabo, yena nodade wabo uThembeka, ababesenza loo mabanga aphezulu njengoko esitsho naye, (1974:23) esithi: “Imalana eyayikho ukuqala konyaka [1958] yalingana ukuba kuthengelwe udade wethu iincwadi, ndife namthanyana mna.” Waba ke ujongana nobo bunzima bokufunda ngaphandle kwenkxaso yabazali bakhe. Waphinda wanelishwa kuba njengamntwana owayeliphumelele emagqabini ibanga lesithandathu ngewayefumane inyhweba yokufumana isipho-mali esasiphuma kurhulumente nesasinikwa abantwana abagqwesileyo kodwa eso siphosaye sarhoxiswa kunyaka owandulela lowo kuba kwakutshintshwa inkqubo yezemfundo kuza kuqala leyo yabaNtsundu bodwa (Bantu Education) besahlulwa kwabezinye iintlanga. Abantwana babamnyama babejongene nengxaki yemfundo ekumgangatho ophantsi kwanokuphulukana namalungelo ababewaxhamla phambi kokufika kwaleyo yayilungiselelwe bona. Ilishwa lamombatha uMtuze kuba engazange akwazi nokufumana isipho-mali esasikhutshwa libhunga ledolophu leyo yaseMetele sayokufunyanwa ngumntwana ophume kwindawo yesithathu kuba bona babini babephambili bengezonzalelwane zalapho. Ukanti neetitshala zakhe zaye zalalelwa

yingqondo yokuba zimgqatsele iimviwo zokhuphiswano lukaAndrew Smith, eQonce, nolwalunokumnika isipho-mali ngezo ziphumo, waba ke uphoswa ngaloo mathuba.

Wahlangulwa kuloo ngxaki yiloo kwayala kamfundisi uCalata yamhlawulela kwibanga lakhe leForm I nayo sele ingenelela kuba inqununu yayimgxotha kuba kwakusekuza kuphela unyaka engekahlawuli nento le. Yamthwala imhlawulela zonke iindleko zaloo mnyaka waza xa engenela uForm II wafunyanelwa uncedo ngootitshala bakhe kwanomfundisi lowo kwinenekazi elimhlophe lakwaJoubert. Lo mlungukazi wamkhathalela ngeyona ndlela enganeli nje ukumpha imali yesikolo koko emthengela nezikanokutsho zona iimpahla. Waba uncedakele ke kuba wayehlelelekile nalapho kwisinxibo. Loo nyhweba waphulukana nayo ngenxa yesenzo sentloni asenzayo, sokuthi ngamhla uthile ndaweni yokuba ahlambe imoto njengoko wayecelwe ukuba enze njalo ngulo mlungukazi suke azame ukuyikhupha egaraji phofu engakwazi noko kuqhuba yaza yafumana umkrwelo. Nguloo mkrwelo owazisa elo lishwa lokuphela koncedo owayelufumana kuba umlungukazi lowo zange afune nokuva nento ngeso senzo kodwa waliphumelela elo banga leForm III ngonyaka we-1960 kuba wayesele ezihlawulelwe zonke iimfuno zesikolo linenekazi elo. Akakwazi ukuqhubela phambi noko kunyaka olandelayo ngenxa yokungabi namxhasi. Waba uya kwilizwe lempangelo. Ezinye izifundo waye waziqhuba sele engumphangeli efunda bucala. Waqalisa ngazo ngowe-1969 waza ngowe-1971 waphumelela ibanga lakhe lematriki. Uzamile ukuqhuba neyunivesithi yoMzantsi Afrika kodwa awa phantsi loo malinge kuba wayengakwazi ukude ahlalele iimviwo exinwe yimpangelo. Ngowe-1978 waye wavunyelwa kumsebenzi owayekuwo kwiphandle le-Ciskei ukuba athabathe ikhefu lokufunda waza wabhalisela izifundo ze-BA (*Translation*) kulwimi lwesiNgesi nelesiBhulu kwiyunivesithi

iRhodes. Wanyanzeleka ukuba enze esi sidanga kuba ngelo xesha abafundi abantsundu babengavunyelwa kwiiyunivesithi zabamhlophe njengoko echaza esithi, (2007:120):

Black students had to have a special permit to enter so-called white universities in those years. For this reason we had to pursue studies that were not available in any of our black institutions otherwise Pretoria would not grant us permit. I opted for BA (Translation) degree, which only Rhodes University offered at that time.

Waba ufumana ithuba elaneleyo lokukhe ajongane nezifundo zodwa engaphazanyiswa ngumsebenzi waza ngowe-1980 wasiphumelela eso sidanga. Uye waqhuba ngemfundo yakhe neyunivesithi yoMzantsi Afrika nalapho aphumelele khona izidanga zakhe ezibini, iOnazi (BA Honours) ngowe-1984 kwakunye neMastazi (Masters) ngowe-1986. Uphinde watshintsha iziko-mfundo waya kwiiyunivesithi yaseKapa nalapho aphumelele khona izifundo zakhe zobugqirha-lwazi (PhD) kwicandelo lezeelwimi ngowe-1990. UMtuzi lo ukwalikholwa. Ke ngoko waye wabona ukuba makazilole nakwelo icala ngokuthi enze izifundo ngezenkolo. Uye waphumelela isidanga sakhe kwezenkolo (BTh) ngowe-1996 kwiiyunivesithi yoMzantsi Afrika. Ngowe-1999 wathweswa isidanga semastazi kwakwezenkolo (MTh) kwiiyunivesithi iRhodes.

2.4 Ubomi bempangelo

Nanjengamntu osele eliqina inkonzo yempangelo kaMtuzi ityebile. Uphangele kumaziko ngamaziko kodwa okuphawulekayo kukuba uninzi lweendawo ebixelenga kuzo bezimenza akhonze isizwe ingakumbi eso simnyama. Uninzi lwemisebenzi yakhe belusenza abe negalelo kubomi babantu abantsundu. UNTswahlana kwincwadi ehlelwe nguMoropa (1995:23) kumbongo wakhe othi 'UProf. P. T. Mtuzi' apho ancoma etyibela lo kaMtuzi ,

ubukhankanyile kancinane ubomi bempangelo bukaMtuze ebalula amanye ala maziko wayekhe wasebenza kuwo, esithi:

Bathi wayekhe wavakala kwiRadio Bantu;
Uboniwe eVia Afrika ephicotha iincwadi;
Ndothuke mna eguqula ulwimi lwesiNgesi elusa kwisiXhosa,
Ngezo mini zendibano kwelo phandle.
Amvulele amabhul'eUnisa;
Wakha, wakha, wakha utsobisa [Tshobiso] kaMtuze wemka.
Ufike elangazelelwa sisixeko esingcwele,
Wayintloko kwicandelo lesiXhosa,
Phantsi kwaloo ntaba yezono.

UMtuze uqale ukuphangela ngonyaka we-1961. Ukungabi namali yokuqhuba nezifundo zakhe akuba ephumelele ibanga le-Form III ngowe-1960 kwadala ukuba anyanzeleke asishiye isikolo aye kufuna umsebenzi edolophini eMetele. Uwuqale apho loo nyaka nawathi wafumana umsebenzi wakhe wokuqala kumzi-mveliso wamafutha entlahla amanenekazi. Ujongene nobunzima kwakwiveki yokuqala elapho. Waye wanikwa uphum' aphele nokwakuyeminye yemithetho yengcinezelo yelo xesha. Ngelo xesha ubani ontsundu kwakufuneka abe nephepha-mvume lokuya kufuna umsebenzi edolophini kungenjalo anikwe loo phum' aphele. Wayengenamvume yakuba lapho ke uMtuze. Ukhululwe apho ligqwetha elathi lazibona selibandakanyeka ekumthetheleleni ngenxa yendlela awayebongoza ngayo ecela ukubonelelwa laza lanosizi. Edomboza esenza oko nje unexhala lokuzibona sele ephindela kubunzima nobugxwayiba basezifama njengoko esitsho (1974:30) esithi:

Ndingathini ukuya kuhlala ndisebenze efama ndakugqiba ukufunda kangako?
Kum loo mfundwana yayiyinto enkulu kuba ndandiyizuze ebunzimeni
nakumabona-ndenzile amabi. Kwakungekho ndlela yakuba ndifumane
engaphezulu kunayo ke ngoko kwakunyanzelekile ukuba indisebenzele

nokuba sekumnyam' entla.

Wade wayifumana ke loo mvume waphangela. Uthe eselapho kuloo mzi-mveliso engekagqibi nathuba lide weva ngomnye umfo weBala owayephangela kwalapho ukuba kukhe kufunwe abantu ababeqeqeshelwa ukuba ziitoliki kwamantyi walapho baze bathunyelwe kwezinye iindawo. Wamana esiya kuzivela de kwathi kwakubakho ithenjana lokuba angathathwa wayeka kuloo mzi-mveliso wamana ukuya kuncedisa apho ukuze afumane uqeqesho. Waqeqeshwa yinto kaMaseti nowayeyitoliki yalapho. Akubanga thuba lide wafumana incwadi ivela ePitoli imbizela kuvavanyo lobutoliki kwinkundla ePhakamileyo yeJaji eRhini. Loo mfundwana wayenayo yaye yakwazi ukumbeka endaweni kuba wakwazi ukuphendula loo mibuzo wayephekwa esophulwa ngayo kuzo zontathu ezo lwimi zazisetyenziswa; isiXhosa, isiNgesi kwanesiBhulu. Waba ke uyaqeshwa njengetoliki waza ngenyanga kaCanzibe kwakuwo loo nyaka we-1961 wabe uyaqala kwinkundla yaseHofmeyile njengetoliki yodidi lwesithathu (grade 3) nekwakuludidi olusezantsi lobutoliki. Kulapho aqala khona ukusebenza umsebenzi onguwo waba uyaphuma njalo ezifama ezishiya neenkxwaleko zazo. Waye wafikela phantsi kwemantyi, into kaVermeulen neyaba luncedo olukhulu kuye imqeqesha kuloo msebenzi kuba wayengekaphekeki kakuhle eMetele. Ngowe-1963 waye watshintshelwa kwinkundla yamatyala yaseSomerset West kweleNtshona Koloni nalapho wafika wasebenza phantsi komnumzana uRorich owayeyimantyi yalapho noncoywa ngendlela awayesithetha ngayo isiSuthu ngulo kaMtuze. Itsala umdla nakubanina loo nto kuba enomnqweno wokwazi ukuba wasifunda phi na ingakumbi ngelo xesha lengcinezelo ekwakuphakanyiswa ngalo ulwimi lwesiNgesi nolwesiBhulu. NoMtuze zange ade ayifumane impendulo yaloo mbuzo. ESomerset West apho waya ngokonyuselwa efumana isikhundla esingaphezulwana kweso wayesibambe eHofmeyile esiya kuba ngutoliki wodidi lwesibini (grade 2). Ngowe-1964 watshintshelwa

kwinkundla yaseBellville ngumhloli weetoliki owayebandwendwele kuloo nkundla ngenxa yokubona umsebenzi wakhe omhle. Wafika iBellville iyinkundla enkulu kunezo wayesuka kuzo inesihlanu sonke seemantyi kwaneenkundla ezintathu. Inkulu injalo kodwa yayinguye kuphela itoliki kuba kwiminyaka emithathu engaphambili yaye yasweleka itoliki eyayilapho akwade kufumaneka toliki isisigxina. Ufike ke loo ofisi ikuloo meko ikumgangatho ongamkelekanga wokusebenzela wamana ezenzela amathuba okuyilungisa xa engayanga enkundleni. Wayilungisa ngethutyana nje elingephi. Apha wayesebenza phantsi kwengqonyela yemantyi umnumzana uHill nathi uMtuze wayeyimantyi yokuqala yeNgesi asebenza nayo kuba ezinye ezi yayingamaBhulu. Kwakuwo loo nyaka afika ngawo apho waye wafumana iwonga lobusekela mabhalana wenkundla ngenxa yomsebenzi wakhe owawuphume izandla. Waba ngumdaka wokuqala ukufumana eso sikhundla ngezo mini nesasimnika amalungelo awodwa afana nokukwazi ukuphendula iminxeba yaloo ofisi ngaphezulu sasiza kumdalela uchatha emvuzweni. Wayemana ukuya kuncedisa nakwisetyana lale nkundla elaliseGoodwood ngamathuba athile. Kwathi kuse kuhle kunjalo wafaka isicelo sokutshintshwa ashiye elo zwe laseKapa ngelithi imo yezulu yalapho ayiyilungelanga impilo yakhe phofu oko kukhatshwa nayingxelo yobungqina bukagqirha waza wabe uqala eNopoliti (Noupoort) ngowe-1966 phantsi kwemantyi into kaKrige. Apho eNopoliti wathiwa jize ngewonga elinqabileyo, ukusuka onyuselwe umvuzo ngenxa yenkonzo yakhe encumisayo. Ngowe-1968 waye wonyuselwa wayitoliki-mabhalana yodidi lokuqala waza watshintshelwa eTinarha phantsi komnumzana uBasson. Kulapho wasebenza okokuqala nezinye iitoliki eziliqela kwinkundla enye. Nanjengawo wonke umsebenzi xa abantu beliqela besenza into enye kuye kubekho ukruthakruthwano, waye wadibana nezo ngxakana kodwa wanyamezela. Uthe eselapho, kwangawo loo nyaka we-1968, abazali bakhe bafuduswa ngurhulumente besuswa kwindlu awayesele ebathengele

yona eMetele besisiwa eDimbaza, eQonce. Ngenxa yaloo mfuduko waye washiya apho ngenjongo yokuba kufuphi nabazali bakhe waza entloko ngowe-1969 waqala kwisithuba sobusasazi kwijelo losasazo likanomathotholo, iRadio Bantu, eQonce. Wafika kunzima apho abasasazi besasaza phantsi kwemiqathango engqongqo. Nangona yayilijelo losasazo lolwimi lwesiXhosa kodwa abasemagunyeni babemhlophe bonke ukuqinisekisa ukuba kwakungasasazwa izinto ezazichasene norhulumente welo xesha. UMtuze (2007:97) uthi ngale meko yelo ziko losasazo:

It was as if the whites were there to police the blacks, to ensure that they stuck strictly to policy.

We were aware that the station had to toe the government propaganda line... The policing was very harsh and unsympathetic.

Ngenxa yobo bunzima babesebenza phantsi kwabo waye wadikwa yeyokosa waza walishiya elo ziko ngowe-1971 wafumana isithuba kwiziko lokushicilela iincwadi, iVia Afrika, nawasebenza kulo kwada kwangowe-1976. Kweli ziko wayesebenza njengegosa elijikeleza ezikolweni ehamba esazisa iincwadi zalo. Nalapho wafika lugquba ngamandla ucalucalulo bephatheke nzima abantu abamnyama. Zezo meko zala maziko mabini ezamenza wanomsindo owamnika amandla okuba azimisele ngokuqhubela phambili izifundo zakhe. Ukushiya kwakhe apho waye wasebenza phantsi korhulumente wephandle elalisakwaziwa njengeCiskei. Amava akhe obutoliki amenza wafumana isikhundla sokuba ngumabhalana omkhulu (*Senoir clerk*) ukuguqula iincwadi zaseburhulumenteni, imithetho eyilwayo yoburhulumente, iintetho ezilungisiweyo zamalungu epalemente yalapho kwanezenkulumbuso yalapho yelo xesha, umnumzana uLennox Sebe. Wayeguqula ulwimi lwesiNgesi elusa kwisiXhosa okanye isiXhosa esisa kwisiNgesi. Wayekwicandelo lokuguqula iilwimi leSebe leMfundo kuloo rhulumente. Usebenze nje iminyaka yamibini wabe sele efaka isicelo sekhefu lokuya kufunda nawalinikwa efumana intlawulo yomvuzo

opheleleyo. Waye wabhalisela isidanga seBA (*translation*) kwiyunivesithi iRhodes eRhini. Ukuphumelela kwakhe eso sidanga waye wabuyela kwakuloo nkonzo yoburhulumente njengoko ikhefu elo lalikhwaphume nomqathango wokuba kufanele asebenzele loo rhulumente isithuba seminyaka emithathu akuba ephumelele. Wabuyela apho sele engasenawo nomsebenzi osisigxina athi ekweli sebe abe ekweliya kodwa ngelengeni wade wanikwa isikhundla sokongamela (*Director*) kwakwelo candelo leelwimi wayemke ekulo. Ukhonze kuloo rhulumente iminyaka yalithoba ukususela kulowo we-1976 awangena ngawo kwada kwangowe-1985. Ukubuya kwakhe zange aphumle uye waqhuba ngezifundo esenza iOnazi zakhe neyunivesithi yoMzantsi Afrika nawazithweswa ngowe-1984. Eso sidanga samvulela elinye ithuba samkhupha kuloo nkozi yaloo rhulumente wayekuyo kuba ngowe-1985 waye wafumana isikhundla sokuba ngumhlohli kwicandelo lezeelwimi kwiyunivesithi yoMzantsi Afrika, ePitoli. Ukuba ngumhlohli apho kwampha ithuba lokuqhubela phambili ngezifundo zakhe kuba wonke ubani owayelapho wayexakeke zizo wosuleleka ke naye. Oko kwenza wemka sele enesidanga semastazi. Ngowe-1986 waye walishiya eli ziko watshintshela kwiyunivesithi yaseFort Hare apho waba ngumhlohli kwicandelo lezeelwimi zakwaNtu kwanomhleli oyintloko (*editor-in-chief*) wesichazi-magama solwimi lwesiNgesi, isiXhosa kwanesiBhulu. Eshiya nje ePitoli ebesele enyuselwe eza kuqala kuloo nyaka emka ngawo njengomhlohli omkhulu (*Senior lecturer*). Ngowe-1988 kwaye kwabhengezwa isithuba seprofesa kwiyunivesithi iRhodes kwicandelo leelwimi zakwaNtu. Waba ngomnye wabagqatswa kwisigaba sesibini sodliwano-ndlebe kuba kwesokuqala zange kufumaneka mntu usilungeleyo. Abahlobo bakhe baye bamkhuthaza ukuba athathe amathuba kweso sesibini kuba kwesokuqala zange afake sicelo. Waye waphumelela ebetha ingqonyela yomlungu awayekhuphisana nayo neyayisele iyiprofesa eyayimtsho wankwantya wazidela nangakumbi kuba wayeseneso sidanga semastazi kuphela. Waba ke uyangena njengoprofesa

kwanentloko yecandelo lezeelwiimi zakwaNtu kuloo yunivesithi. Usebenze apho ithuba elide waza ngowe-1998 watshintshela kwisebe lale yunivesithi elaliseMonti nalapho wafika wanguSekela Ngqonyela (*Deputy Director*). Ngowe-2002 elo sebe laseMonti laye lathatyathwa yiyunivesithi yaseFort Hare kwathi kuba kwasele kukufuphi ukuba athabathe umhlala-phantsi wakhetha ukubuyela kwandlu-nkulu waseRhodes eRhini. Xa ephindela apho waye wachongelwa ukuba nguSekela Mlawuli wolwamkelo lwabafundi ababhalisela ukufunda apho (*Deputy Registrar*). Uye wathabatha umhlala-phantsi ekuzeni kuphela kowama-2006 eminyaka ingamashumi amahlanu anesihlanu. Esidla umhlala-phantsi enjalo akakwazi ukuhlala phantsi nanjengamntu obeqhele ukukhonza isizwe kangangokuba kancinane emva koko waye wakumzi woshicilelo zincwadi, iVivlia, nalapho asebenze njengomhleli weencwadi zesiXhosa. Kudliwano-ndlebe uvakalise inkxalabo anayo ngenxa yokusilela kolwimi lwesiXhosa kubabhali. Uphawule ukuba abahleli bajongene noxanduva olujongene nezemfundo jikelele kwezeelwimi. Uvelise ukuba ababhali abatsha banazo iingcinga ezizizo ngobomi koko kuba nzima ukuba babelane ngazo noluntu ngenxa yokungakwazi kwabo ukuziphuhlisa xa bebhala. Kuyabonakala ukuba uMtuze akanelanga nje ukuba ngumbhali koko ude wafikelela nakwizinga lokuncedisa ababhali abasakhasayo ebathantamisa kuba ngeengcebiso zakhe zinokuloleka nezabo izakhono bakwazi okulindeleke kubo ukuze ibe nokupapashwa neyabo imisebenzi. Lo kaMtuze ukwasebenze nakwiikomiti ezininzi ezohlolukeneneyo njengelungu okanye unobhala kwanosihlalo kwezinye uninzi izezo ziphakamisa ukusetyenziswa kolwimi lwesiXhosa. Ukhe wanguye nomvi wangaphandle (*external examiner*) kwiyunivesithi yoMzantsi Afrika, iVista, eyaseTranskei, iFort Hare, eyakwaZulu, eyeNtshona Koloni kwakunye neyaseKapa. Ukanti ukhe wanguye nomphicothi wangaphandle weethisisi zezidanga zeMastazi kunye

nezobugqirha-lwazi kwiyunivesithi yoMzantsi Afrika, eyakwaZulu, eyaseKapa, kwakunye neFort Hare.

2.5 Ubomi bokubhala

UMtuze ngumbhali owaziwayo nosele epapashe iincwadi ezininzi. UNTswahlana kwincwadi ehlelwe nguMoropa (1995:23) kumbongo wakhe othi 'UProfesa P.T. Mtuze' uthi ngalo mbhali:

Yingcali nengcungela apha esiXhoseni;
Ngumakhwekhwetha apha eluncwadini;
Yimbongi yosiba phakathi kweembongi;
Ngumlawuli wesiXhosa phakathi kwabanye.

Esi sakhono sokubhala sikaMtuzé sinokulandwa esengumfundi oselula kakhulu. Ngowe-1954 ngethuba efunda eKhaniwe waye wabhala inqaku elaye lapapashwa kUMhlobo Wabantwana nekwakuyimagazini eyayilungiselelwe abantwana bezikolo ipapashwa kanye ngekota. Babekho nabanye abafundi nakweso sikolo wayekuso ababemana ukuthumela amanqaku abo kodwa waba ngowokuqala ukubhala inqaku elafumana upapasho. Nabani na unokukhuthazeka sisiganeko esilolo hlobo; nalo kaMtuzé ke waye wakhuthazeka. Neetitshala zakhe zazimkhuthaza ngeso sakhono wayesiqaqambisile. Uphindile ngowe-1957 ngethuba eseSt. James wabhala elinye inqaku ngolwimi lwesiNgesi nqaku elo elaphuma phambili kukhuphiswano lwedettol. Inokuba wakhuthazeka nangakumbi kuba loo mpumelelo yakhatshwa nalibhaso lemali nangona lalingelikhulu kuyaphi kodwa ukuba nemali kuyamonwabisa nawuphina umntwana. UMtuze uthi yiloo mpumelelo eyadala umdla wokuba afune ukulinga ukubhala incwadi. Le ngcinga wabelana ngayo nomnye

wootitshala bakhe nowaye wamkhuthza ukuba athi gqolo ukubhalela *UMhlobo Wabantwana* ukuze kuloleke eso sakhono. Xa ekwibanga uForm II walinga ukubhala incwadi ethi *UYese namahla-ndinyuka obomi* nangona kude kwapapashwa leyo ithi, *UDingezweni* ngaphambi kwayo. Akanelanga ukubhala la manqaku kuphela, wayekwalilungu lombutho weengxoxo apho eSt. James. Yenye into eyamlolayo ke le kuba xa ungumntu okwazi ukuxoxa nendlela obeka ngayo izimvo zakho iyaloleka kuba kufanele uthethe into enegqiqo ukuze usekele olo luvo unalo ngesihloko eso. Ngaphandle kwezi zinto lo kaMtuzi ubesithi kwakuba neekonsathi apho esikolweni amane ukwenza imibongo kanti uyakugqibela ekwayimbongi yosiba.

UDingezweni waba yinovelu yokuqala kaMtuzi neyapapashwa ngowe-1966. Ngowe-1972 kulandele enye inoveli, *Umsinga*. *Umdlango* nekwaba lilinge lakhe lokuqala kuhlobo lwedrama yalandela *Umsinga*, ngowe-1976. Kunge unomthombo ompompoza izimvo kuba kwakuwo loo nyaka upapashe ezinye iincwadi ezimbini, *Indlel' ebhek' enkundleni* nekuyimbali ngobomi bakhe, yaza yalandelwa yincwadi ayihlelileyo yemibongo, *Ugadla*. Uqhubekile nakunyaka olandelayo wapapasha iincwadi zimbini, *Ingqagaba*, nekuyincwadi yezincoko, yona ilandelwa yincwadi yamabali amafutshane, *Amathol' eendaba*. Ngowe-1981 uphinde wavelisa enye inoveli, *Indlel' ecand' intlango* yona ilandelwa yincwadi yemibongo ethi *Vingcan' amazibuko* nepapashwe ngowe-1982. Ngowe-1983 kulandele enye incwadi yemibongo, *Isigodlo sikaPhalo*, nayibhale kunye noProfesa uJeff Opland. Ngowe-1984 uphinde wapapasha enye incwadi yamabali amafutshane, *Umphehlulu*, olandelwe yingqokelela yezincoko, *Ugeme*, nazibhale kunye nomnumzana uMjamba kwakuwo loo nyaka. Ngowe-1986 kupapashwe iincwadi zantathu zilandelelana kwakhona, inoveli, u-*Alitshoni lingaphumi*, ilandelwa yincwadi yemibongo ayibhale kunye noProfesa uSizwe Satyo ethi, *Uyavuth' umlilo*, waza walandelisa

ngencwadi esisikhokelo kufundo lwesiXhosa nesihloko sithi, *Funda uqonde isiXhosa*. Ngowe-1987 upapashe enye idrama, *Itsili*, ncwadi leyo eyaye yaphumelela imbasa kukhuphiswano lakwaEducum. UMTuze uye watshatshela kwisithuba seminyaka yowe-1981 ukuya kowe-1987 kuba ubepapasha incwadi okanye iincwadi unyaka ngamnye ngokulandelelana kwayo. Ngowe-1990 upapashe incwadi yamabali amafutshane, *Sh – h – h! – Ungakhe uxelele mntu*, nephume sele iphumelele imbasa yakwaBertrams VO ngowe-1989. Ngowe-1993 upapashe enye incwadi yemibongo, *Izibongo zomthonyama*, nayibhale noProfesa uRussell Kaschula nelandelwe kwayenye incwadi yemibongo ngowe-1994, *Izwi labantu*, yona ayibhale noProfesa uJeff Opland. Ngowe-1995 elaa linge lakhe lokuqala, inovelana, *UYese namahla-ndinyuka obomi*, lade labe liyapapashwa nalo. Kwakuwo loo nyaka kulandele enye incwadi yemibongo, *Amakrwaqa*. Ulandelise izikhokelo zambini, *Umhlobo wabafundi besiXhosa*, ngowe-1995 ayibhale ngokwakhe kunye n*Amagqabaza abafundi ngoncwadi lwesiXhosa*, ngowe-1996 nayibhale kunye nabafundi bakhe ebanika ithuba lokukhe baphefumle nabo ngoncwadi. Ngowama-2003 upapashe incwadi yamabali amafutshane ethi, *Loo mhla zibuyayo*. Ngowama-2007 uphinde wapapasha incwadi yesibini ekwangembali ngobomi bakhe nesihloko sithi, *An Alternative struggle*. Uphindile ngowama-2010 wapapasha enye inoveli nesihloko sithi, *Iingada zibuyile endle* neyathi yaphumelela imbasa iM-Net Literary Award kwangawo loo nyaka.

Ngaphandle kwezi zikhokelo kwanezo zoncwadi iincwadi lo kaMTuze ukwapapashe neencwadi ezingezenkolo yobuKristu kwanenkubeko yakwaXhosa. Zintathu ezingezenkolo, *The essence of Xhosa Sprituality and the Nuisance of Cultural Imperialism* epapashwe ngowama-2003, ilandelwa yesihloko sithi, *Isikhokelo sabeFundisi abangooLeyminista* kwangowama-2003. Ngowama-2006 upapashe *Umhlahla-ndlela wabashumayeli namalungu*

emibutho yenkonzo nayibhale kunye noL.L. Ngewu. Leyo ingenkcubeko yakwaXhosa ethi, *Introduction to Xhosa culture*, uyipapashe ngowama-2004. Ube kwangomnye wababhali beelwimi zakwaNtu ababa nethamsanqa lokubizwa kufunwa ezo zakhono zabo ukuze kuguqulelwe incwadi engobomi owayesakuba ngumongameli weli, ongasekhoyo uGqirha uRholihlahla Mandela ethi, *The Long Walk to Freedom*, kwiilwimi ngeelwimi ezisetyenziswa kweli. Yaba nguye ke opapasha, *Indlela ende cya enkululekweni*, ngowama-2001.

Olu luhlu lude kangaka lweencwadi ezipapashwe ngulo kaMtuzi lucacisa mhlophe ukuba ungumntu onezimvo nosoloko ethanda ukwabelana ngazo nesizwe. Wenza umsebenzi omhle wokuthi ezo zimvo azigcine ephepheni ukuze zifikelele kwabaninzi yaye zibe nokugcinakala zingalibaleki. Ikwakhanya nento yokuluthanda kwakhe ulwimi lwakowabo kuba ubesenakho ukubhala ngezinye iilwimi ejonge inzuzo kuba ayimsithelanga nakancinane into yokunqongophala kwabafundi beencwadi zesiXhosa. Loo nto yokunqongophala kwabafundi ayimthintelanga ukuba abhale ngesiXhosa kuba ezona njongo zakhe kukukhulisa nokulondoloza olu lwimi. Ngaphezulu ukubhala kwakhe iindidi ezahlukeneyo zoncwadi kuphuhlisa isakhono anaso, izimvo zakhe uzivelisa ngeendlela ezahlukeneyo nokudala ukuba oko akubhalayo kungabi namdintsi kubafundi.

2.6 UMtuzi nenkolo yobuKristu

UMtuzi ngomnye wabantu abaphambili kwinkolo yobuKristu kwibandla lamaTshetshi. Nangona kunjalo wavelela kwikhaya labantu ababebomvu ababengazi nto ngale nkolo. Wavela ngethuba abantu abaninzi begqobhokela kule nkolo. Unyaka we-1950 waba ngunyaka weziganeko kulo kaMtuzi kuba zange anele nje ukuqala esikolweni koko

kwangawo loo nyaka bebonke kowabo baye babhaptizwa phantsi kwenkolo yobuKristu kwinkonzo yamaTshetshi ngumfundisi uCanon James Authur Calata. Ubhaptizo ke ngezo mini lwaluphawula izinto ezahlukeneyo kubantu ngabantu, kodwa yayilolona phawu lwempucuko nanjengoko ukhanyo lwaseNtshona luze ngale nkolo yobuKristu apha eAfrika. Oku kungqinwa nanguBessie Head kwibali lakhe elithi “*Heaven is not closed*” kwincwadi yamabali amafutshane ethi, *Transitions* (1999) xa athi:

... it had become the fashion for all black people to embrace the Gospel. For, some it was the mark of whether they were “civilized” or not.
(p.53)

Lo kaMtuzi wangena kwizigaba ezibini zempucuko, imfundo nenkolo, nganyakamnye. Ngethuba esesikolweni iSt. James waqala ngokuzibandakanya nekwayala yenkonzo, iModernaires, neyayibhexeshwa ngumfundisi uCanon J.A. Calata. Ngonyaka we-1953 waye wabekwa izandla eqinisa laa mqophiso wophehlelelo olungcwele wawenziwe ngowe-1950. Ngethuba exelenga eHofmeyile waye wabekwa njengomshumayeli kuba kwakungekho mntu wayenokuba liliso kuloo cawa yalapho, lwasemagxeni akhe ke olo xanduva. Ngowe-1977 waye wabekwa njengoleyminista wamabandla iSt. John kunye neSt. Chad's eZwelitsha, eQonce, waza ngowe-1993 wabekwa njengomdikoni kwakuwo loo mabandla mabini. Ngowe-1994 waye wathanjiswa njengomfundisi waza kunyaka olandelayo wabekwa njengomfundisi webandla iSt. Philips, eRhini. Ngowe-1998 waye watshintshelwa kwibandla iHoly Trinity, eDimbaza. Ngethuba engumfundisi eSt. Philips naseHoly Trinity akayekanga ukuqhubeka nomsebenzi wakhe wobuprofesa kwanokuba yintloko yeCandelo leeLwimi zakwaNtu kwiyunivesithi iRhodes. Oko kuphuhlisa ukuzinikela kwalo kaMtuzi ekukhonzeni isizwe kuba zonke ezi ndawo wayekuzo zifuna umntu osebenza ngenyameko

kuba xa uyinkokheli abantu bajonga kuwe, uthi ukuba uthe wagqwidiza konakale izinto ezininzi babe baninzi nabagxeki. Uyenze ngenyameko yonke le misebenzi kunjalo nje wangabi nalo nechaphaza. Akathanga akuba ngumfundisi walahla kwezemfundo kuba ngokwenza oko wayeya kuqhwa lelo calo koko uye wawuthwala wonke loo msebenzi ngezandla ezingenamkhinqi.

2.7 Usapho lukaMtuze

Ngonyaka we-1965 lo kaMtuze waye wazimanya ngeqhina lomtshato noNomathemba intombi yakwaNtoni, uMaMpinga. Benza ezo zibhambathiso kwinkundla kamantyi yaseSomerset West nalapho wayekhe waphangela khona lo kaMtuze. Loo mtshato waye wasikelelwa ngumfundisi uNyovane nowayekhokela ibandla lamaTshetshi kwilokishi yaseNyanga East, eKapa. Emveni kokuba betshatile baye bafumana indawo yokuhlala kwilokishi yaseMau Mau, eNyanga East emva kwedabi nababesemagunyeni ababenika uNomathemba uphum' aphele kwelo. Indlu engunombolo N.D.O 499 eMau Mau yaba likhaya labo lokuqala. Ngowe-1967 ngethuba beseNopoliti baye balizwa ngomntwana ogama linguDumisani. Kudliwano-ndlebe nalo kaMtuze uvakalise ukuba nguyeyi ncakasana owamthiya elo gama unyana wabo. Kwathi kanti iya kuba kuphela komntwana abanaye lowo kodwa ngethamsanqa labo babelizwe ngomntwana oyindodana nekunguye obukwayo kwaXhosa kuba lisandiswa nguyeyi ikhaya lamathile njengoko esitsho noMbovane (1984:27) kumbongo wakhe othi, 'Umntwana oyinkwenkwe'. Uthi:

Ngumdak' ofanelwe kukukhula,
Kuba umnombo wekhaya ukuye,
Ukuze avelise isihlabane, yande imbewu.

UMtumane (2006:36) naye uyakungqina oku kumbongo wakhe othi, 'Inkwenkwe YomXhosa', xa athi:

Okona kuzolula kukuzal' inkwenkwe,
Yona iya kwandis' umzi kayise,
Imakhele isetyana lomzi
Eliya kubizwa ngaye noko ilelonyana,
Ukuze lingapheli igama lakhe.

Nelo gama amthiya lona uMtuzi unyana wakhe kwanga wayesazi ukuba uyakuba yedwa ke ngoko mabadumise inkosi ngaloo nceba yayo. UDumisani waye wazikhethela ukuba ngumkhuseli welizwe ngokuthi emveni kokuba ephumelele ibanga lakhe leshumi abe lilungu lomkhosi weli. Kuyacaca ukuba umvundl' uzek' indlela kuba wakhawuleza ephuma phambili kwiimviwo ezazichotshelwa zalapho wade wayikhophorali. Nangona kunjalo loo nto yokungayi kwakhe kumaziko aphakamileyo ezemfundo ukuze afumane imfundo enomsila yeyona isamenza abe nesikrokro lo kaMtuzi kuba uzibona engawafezekisanga amabhongo akhe yaye esilele kakhulu kuba wayenazo iintsiba zokumfundisa. Usithelwe yinto ebalulekileyo ayenzileyo yokuba ukungamnyanzeli enze into angayithandiyo unyana wakhe kuyancomeka kuba loo nto ibisenokudala iyantlukwano phakathi kwabo okanye athi sele elapho agqwidize kwezo zifundo ngenxa yokuswela umdla wazo. Naye uDumisani sele enenkosikazi kwanomntwana oyindodana. Bada bazinza uMtuzi nowakwakhe bazakhela umzi wabo eZwelitsha, eQonce nalapho usemi khona unanamhlanje. Nanjengaye wonke umntu okhumshileyo nophangelayo kule mihla ukwanawo nomnye umzi edolophini eQonce lowo useZwelitsha uhlala unyana wakhe. Bahlala abazali bakaDumisani begcine izifundo zabo bade bohlulwa kukufa ngowama-2004, xa uNothandekile, inkosikazi yakwaMadiba ilandulela eli. Waye wabekwa kwikhaya lakhe lokugqibela kwinyanga yeKhala (July). Kwinyanga yoMnga (December) kwangowama-2004 uMtuzi uphinde wazimanya ngeqhina

lomtshato noKhuthala intombi yakwaRungqu eTsholomnqa. UMaNyawuza lo nguNokongama elomzi. Basahleli begcinene aba babini.

2.8 Ukuqukumbela

Imbali yobomi bukaMtuze yimbali etsala umdla kakhulu kuba ngaphandle kokuzibalula ezenzela igama njengomnye wababhali abaphambili bolwimi lwesiXhosa ukwazenzele igama kwanodumo ngakwenzileyo phakathi koluntu. Esesesikolweni ngulowo owazibalula ngokugqwesa kwizifundo zakhe nokwadala ukuba aqaqambe phakathi kwabanye abafundi.

Kwilizwe lempangelo ungene ephuma kwiindawo ngeendawo ezinikela esitsho ngenkonzo encumisayo naphina apho angene khona. Ezi ndawo zininzi kangaka ubemane ukuxelenga kuzo zimdalele amathuba okudibana nabantu ngabantu okwenze waziwa sisininzi. Ungomnye wabantu abafanele ukothulelwa umnqwazi ngendima ayidlala ngexesha localucalulo. Kungelo xesha apho wayekhe wasebenza njengetoliki. Udeleke unjalo umsebenzi wobutoliki kodwa wawubaluleke kakhulu ngelo xesha kuba ukukhululeka kwabamangalelwa kwisandla esasingqwabalala semithetho yengcinezelo kwakuxhomekeke kwindlela ababetolikelwa ngayo. Wazibalula kuloo nkonzo lo kaMtuze, oko kubhentsiswa kukuba asuke kudidi lwesithathu lobutoliki ukuya kwelokuqala ngethutyana nje leminyaka emithandathu. Usindise uninzi kwelo rhamncwa lengcinezelo nendiqinisekileyo ukuba olo lusadla amazimba lusabalisa luncoma loo msebenzi wakhe. Ukwazibalule kwezemfundo jikelele kuba ngulowo utsho ngothotho lwezidanga ezenza ubani azive enomnqweno wokunga angaphumelela naye. Akanelanga nje ukuba nazo ukuze aqhayise koko usebenzise olo lwazi analo alufumene ngenxa yazo ukukhonza isizwe ingakumbi ukuphucula

ukusetyenziswa, ukufundiswa kwanokufundwa kolwimi lwesiXhosa. Kwezenkolo nakhona akanelanga nje ukuba lilungu lebandla koko ude wangumfundisi nekungomnye wabantu abahlonitshwayo enkonzweni. Nalapho ukhokele amabandla ngamabandla echukumisa abantu abaninzi. Le mbali ikwavelisa nenyano yokuba ufuzo luyegqithisa. Siyeva ukuba utata kaMtuzé wayesoloko esendleleni efuduka. Ulandele kwelo khondo naye kuba kwezemfundo uqale esekumabanga aphantsi etshintsha izikolo nangona kwakungekabi yintando yakhe. Utshintshatshintshe iiyunivesithi kuloo mfundo yakhe inomsila efumana izidanga kumaziko-mfundo awohlukeneyo. Kwelempangelo waphule izikeyi etshintsha amaziko kungenjalo indawo. Olu tshintsho lwemisebenzi luphuhlisa ubuqhaji balo kaMtuzé kuba abanye abantu baphangela endaweni enye ubomi babo bonke kuba besoyika umngeni wokuqala indawo entsha bengathandi nemfuduko ehamba nolo tshintsho.

UTshobiso uzenzele udumo ephakamisa igama lakwaMtuzé kwanelabantu bonke abantetho isisiXhosa ngemisebenzi yakhe. Isizwe kwanekhaya lakhe simele ukuzingca ngaye. Ukuvelela nokukhulela kwakhe ezifama kunanamhlanje kujike kwayimbali nje kuphela njengoko esitsho uNtswahlana kumbongo wakhe othi 'UProfesa P.T. Mtuzé' kwincwadi ehlelwe ngoMoropa (1996:23) esithi, "Sithi namhlanje sinoprofesa". UMtumane (2006:27-30) naye umtyibela embonga, emncoma lo kaMtuzé ngempumelelo yakhe kumbongo othi, 'UNjingalwazi P.T. Mtuzé'. Uthi:

Aa! Njinga yolwazi!
Aa! Mathwal' izidanga ngentloko!
Wena Mabelek' izidang' emqolo!
Kuzo zonke utshila ngesiXhosa
Ukuze bungaphel' ubuXhosa.

Kumaziko emfundo uyaziwa,

Waziwa ngokufunda nokuxelenga.
KwaSesile ukhe wabonwa
Uphethe isidanga sokuqala
Uhlanganise noguqulo-ntetho.
E-UNISA bayakwazi.
Apho ubufunda ngekhandlela
Ukuze nje ube neHonours neMasters.
NaseKapa ukhe wavela
Ukuze nje bakubize ngobuGqirhalwazi.
Siyakukhahlela ke Gqirha wolwazi,
Ubazi bonke ubugocigoci besiXhosa.

Wena Mguquli weelwimi ezimbini,
Uguqulel' isiNges' esiXhoseni,
Ubuy' ubuyisel' isiXhos' esiNgesini
Ukuz' amaXhos' aqondane namaNgesi,
NamaNges' angalahlekwa sisiXhosa.

...

Kwiinkundla zamatyala bayazaz' izagweba zakho.
Aph' ubuguqul' intetho yoomantyi namagqwetha
Ukuze kuse nakulow' umangalelweyo.
Kumzi wosasaz' ukhe wadlula,
KwiRadio Bantu yamandulo,
Ilizwi lakho linxakama kuwo wonke lo Mzantsi Afrika,
Ukanti wen' uhleli eQonce.
Nakumazik' emfund' ukhe wenza umqela,
Uxelel' abafund' izint' abangazaziyo.
Yiyo lo nto bangakulibaliyo e-UNISA.
Yiyo lo nto bakugcinileyo kwaSesile,

Uzunced' ungayek' ukukhuthaz' ulutsha lwakowethu
Ngemisebenzi yakho encomekayo
Ukuze lungaDing' ezweni
Lufun' iMnandizonka.

Ukuze luwulumkel' Umsinga,
Lungawexuleki njengoPhilabadane.

Uzuhlal' ulikhombis' Indlel' ebhek' enkundleni,
Lungayoyik' Indlel' ecand' entlango
Ukuze mhla sele kungekuhle
Lukwaz' ukuVingc' amazibuko,
Ukuze luthi xa sele luhlab' umkhosi
Luvuthel' Isigodlo sikaPhalo,
Uhlal' uvutha njal' umlilo
Kanye phezul' ezingqondweni
Nokuze luhlale lusazi kaloku
Ukub' Alitshoni lingaphumi.

Siyabulela ke Polofesa
Kuba nathi sitsho sakwaz' ukuqingqa,
Sisimelela ngezo ndondolo zakho,
Kunje nje sesikufutshan' enkundleni
Ukuze sibalwe phakathi kwamadoda
Azam' ukuphakamis' isizwe sawo,
Nokugcin' ulwimi lwesiXhosa.
Bhota ke Njinga yolwazi.

Lo mbongo ubushwankathela kakuhle ubomi bukaMtuze. Ukhankanya zonke izinto ezingundoqo athe wanempumelelo kwanezo abe negalelo kuzo. Ayilibali le mbongi ukugxininisa indima yakhe ekugcineni nasekuphuhliseni ulwimi lwesiXhosa. Siyabona ukuba laa nkwenkwana yayihlupheka namhlanje ngumpondo-zihlanjiwe wosaziwayo ophume izandla.

ISAPHLUKO SESITHATHU

IINOVELI EZINGENGQEQESHO

3.1 Intshayelelo

Kwesi sahluko kuza kuhlalutywa iinovel zikaMtuz ezingengqeqesho. UMtuz njengabo bonke ababhali usisipili sesizwe. Ulilitha elikhanyisa ebumnyameni ukuze likhanyisele abo bangakhanyelwanga. Ujonge izinto ezenzeka phakathi koluntu ephawula ngazo ukuze aluvule amehlo. Ingqeqesho ngomnye wemiba ephambili nanjengoko isesinye seziseko zobuzwe. Oku kungqinwa naluluvo ngengqeqesho olufumaneka kwi-intanethi (n.d:l) oluthi:

No nation can exist without discipline. It is discipline that unites man to man, and one society to another. Hence discipline is one of the basic insignia of social life.

Amakhaya angumthombo wengqeqesho. Kulapho bathi baqeqeshwe khona abantwana. Ingqeqesho abathi bayifumane emakhaya abantwana iba luncedo ekwakhiweni kwesizwe. Abantu abaqeqeshekileyo bathi bakhe isizwe esihloniphekileyo nesindilisekileyo ngenxa yokuchubeka kwabo. Ikwasisiseko sobomi bomntu ngamnye kuba yiyo ethi imbumbeyayeyimakhe. Umtamzeli kwincwadi ehlelwe nguKwetana (1993:12) uphawula athi yena ngokubaluleka kwengqeqesho kumakhaya nakwisizwe:

... Isisekw' esisiso siqingqwa sixonxwe,
Sindindelw' ikhaya kwanentlalo,
Sixonxw' isizwe kwanehlabathi.

...

Sihomo sekhaya yingqeqesho,
Kwingqeqesho kuphum' "oonkcubeko",

Abazis' impucuko ngokwemilo.

Kudalek' umbulelw' emva kwembulaleko.

Nalo mbhali uphakamisa ukubaluleka kokuba abantwana baqeqeshwe kuba ngaloo ndlela belungiswa ukuze bakwazi ukuphila phakathi kwesizwe. Ukwayichaphazela nento yokuba le nto luxanduva oludala imbulaleko enkulu. Lo mba kubhaliwe ngawo nangabanye ababhali abafana noSinxo kwinoveli yakhe ethi *Umzali wolahleko* (1976), uBongela kwinoveli ethi *Alitshoni lingenandaba* (1971) kunye noKula kwidrama yakhe ethi *Ujobela wejojo* (2006) bonke bekwaneenjongo ezifana nezo zikaMtuze.

Ngamaqela amabini athi abandakanyeke kuqeqesho, abazali nabantwana. Omabini la maqela anoxanduva ekwakhiweni kwesizwe nekulindeleke ukuba iqela ngalinye lidlale indima yalo. Abazali kufanele babonise abantwana indlela ukanti bona abantwana kulindeleke ukuba bathobele, bafunde bamkele ukululekwa. Konke oku kwenzelwa ukuze bathi bakukhula aba bantwana babe ngamalungu ahloniphekileyo esizweni nokuya kudala ukuba babe nokwamkeleka kwabanye abantu kwaye baphilisane ngoxolo nabo. Ngale ngqeqesho abantwana bafundiswa indima amabayidlale nendlela amabaziphathe ngayo nethi idale ucwangco esizweni. UMbiti (1990:107) uthi ngeenjongo zoqeqesho:

Nature brings the child into the world, but the society creates the child into a social being, for it is the family which must protect the child, feed them, bring them up, educate and in many ways to incorporate the child into the wider community.

Oku kuyahambelana nolwazi olufumaneka kwi-intanethi (<http://www.allaboutparenting.org/child-discipline.htm>. Downloaded 11 August 2012) xa kusithiwa:

Through proper discipline, children learn how to function in a family and society that is full of boundaries, rules and laws by which we all must abide. With it children gain a sense of security, protection, and often accomplishment.

(n.d:l)

Maxa wambi abazali baye basilele kulo msebenzi ngezizathu ezahlukeneyo. Oko kuthi kudale ingxaki kuba umntwana lowo uye athi xa sele ekhulile angabi nakumelana neemeko zobomi. Ngamanye amaxesha oku kusilela kuye kuchaphazele abazali abo, umntwana angabahloneli basoloko bexambulisa naye bambi bade babethwe ngabantwana babo. Kwelinye icala nabantwana bayakudala ukuqhwa kwengqeqesho ngokuthi bangabathobeli yaye bangabaphulaphuli abazali. Umntwana uyakwazi ukuthi enomzali ongqwabalala nohlonitshwayo ombonisa indlela kodwa azikhethela ndlela yimbi. Ukusilela kwengqeqesho akudali ngxaki phakathi kwekhaya elo kuphela koko kuchaphazela isizwe ngokubanzi kuba loo mntwana ungagqeqeshekanga uthi aphile phakathi koluntu. Ubukhulu becala oku kudala ukruthakruthwano kuba lowo uthi athande ukuba nguzwilakhe asoloko engquzulana ke nabanye. Le nto ithi iphazamise ucwangco esizweni kuba abantu bahlala bejamelene ngezikhondo zamehlo ngenxa yaloo ntswela-mbeko edalwa kukungaqeqesheki. UMTuze ke ubhale iinoveli zambini ezingengqeqesho, *UDingezweni* kunye nale ithi, *Umsinga* nalapho aphawula ngemiphumela yayo xa ithe ayangena okanye yatyeshelwa. Uwuqale k*UDingezweni* lo mba nanjengoko sekukhankanyiwe kwisahluko sesibini ukuba le noveli yaba lilinge lakhe lokuqala elathi lapapashwa. Ngenxa yokubaluleka kwawo uphinde wagxila kuwo nakwinoveli yakhe yesibini, *Umsinga*.

3.2 Iinkalo ezivelelweyo ngengqeqesho kwiinovelu zikaMtuze

Ezi novelu, *UDingezweni* no*Umsinga*, nangona zingengqeqesho zombini kodwa zijonge iinkalo ezahlukeneyo. *UDingezweni* ujonge abazali aboyiswa kukuqeqesha abantwana kwaneziphumo zoko, ukanti *Umsinga* ugxile kwiziphumo zokungaphulaphulwa kwabazali ngabantwana xa besolulekwa. Kuzo zombini ezi ncwadi abalinganiswa abaphambili ngabazali kunye nalo mntwana bamqeqeshayo. Oku umbhali ukwenzele ukuthimba iingqondo zabafundi ukuze basoloko bezimilisele kubo ukuze kuphuhle oko athetha ngako. Ngaphezulu iza kudala ukuba bakwazi ukunxulumanisa le nto yenzeka kula mabali noko kwenzeka kwanokulindeleke kubomi benene kuba kakade ingqeqesho le isoloko ibandakanya abazali nabantwana. Abalinganiswa abangabantwana ubenze bakhulela kubazali bobabini abakwintlalo yomtshato. Lo mba uwuvelele kwelona nqwanqwa libalulekileyo, umtshato, kuba sesona siseko sobuzwe nalapho kuyilwa khona imigqaliselo edala ucwangco kubomi babantu. Ingqeqesho iyinxenye yesi siseko nethi ukuba iye yaqhwaleta kungabikho xolo esizweni kuba abantu basuka bangabi nakunyamezelana ngenxa yezimilo ezihlabanayo.

3.2.1 Indima yabazali

Abazali njengabantu abanamava ngobomi ngabo ekufanele baqeqeshe abantwana bebafundisa bebaxhobisa ngemiba yobomi. Ngabo ekufanele ukuba baqinisekise ukuba abantwana bakhuliswa ngendlela eyiyo neyamkelekileyo esizweni. Luxanduva lwabo

ukuqinisekisa ukuba abantwana bafundiswa indlela eyiyo yokuziphatha. Inoveli *UDingezweni* ishukuxa ingxaki yokusilela kwengqeqesho nethi idalwe ngabazali. Igxininise kwiimpazamo ezenziwa ngabazali nezenza batyeshele uqeqesho. Le ngxaki sihle sidibane nayo kwasekuqaleni kwebali ngeengxoxo eziphakathi koMaMfene noNyubatyha nekungabazali bakaDingezweni. UMaMfene lo uthabathe ithuba elide phambi kokuba afumane umntwana nekwenze bakulangazelela ukuzalwa kwakhe, kungoko bemana ukuba neengxoxo ngaye engekazalwa nokuzalwa. Kaloku kwaXhosa ezona njongo ziphambili zomtshato kukwandiswa kosapho. Xa umfazi endile kulindeleke ukuba azale abantwana ukulwandisa njengoko esitsho uTyrell noJurgens (1983:146) besithi, “*in the traditional setting a woman’s marriage is not considered complete until she has born a child, particularly a male child.*” Ukungazali komfazi kwenza ukuba abe sisigculelo kuloo mzi. UMBiti (1990:113) uthi ngokubaluleka kwabantwana emtshatweni:

Marriage is not fully recognized until the wife has given birth. First pregnancy becomes the final seal of marriage, the sign of complete intergration of woman, her husband’s family and kinship circle. Unhappy is the woman, who fails to get children for whatever qualities she might possess, the failure to get children is worse than committing genocide. She has become the dead of human life, not only for the genealogical line but also for herself. When the woman dies, there will be nobody for her own immediate blood to remember her; she will simply be forgotten.

La mazwi ayitsho icace intlungu yomfazi ongazalanga. Uhlala ngokungcungcutheka kungabonwa nezinye iimpawu zobufazi anazo. Ukuzala lolona phawu luphambili ebufazini. Ukuzala kwakhe nako kuthi kudale umsebenzi kuba kufuneka bekhulisiwe abo bantwana. Eyona nto iphambili ekukhulisweni kwabo yingqeqesho. UGoode (1964:20) uyayingqina into yokuba ukuvela komntwana kudala uxanduva kubantu abangabazali nabadala. Uthi :

The infant is a symbol of many important role relations among adults. It indicates an intimacy

between parents, and its existence makes continuing demands on a network of adults.

Siyaqaphela ukuba ezi ngxoxo zibanjwa nguMaMfene noNyubatyha zingalo msebenzi wokuqeqesha. Umbhali uhle alubonakalise kuzo uxanduva abaza kujongana nalo akuba ezelwe loo mntwana. Kwakuzo apha uthi asebenzise uMaMfene njengoyena ukuqondayo ukubaluleka kwengqeqesho. UMaMfene uvakalisa ukukhathazeka kwakhe ngokuva amaphupha kaNyubatyha ozithembisa ngokuba uDingezweni uya kuvusa elo khaya ajonge nemfuyo. Uthi ambonise ukuba usenokuphoxeka angakufumani oko akulindeleyo xa athi kuye:

Whaa Ngxongo! Musa ukuyithetha loo nto. Ukuzala kukuzibulala kwezi mini. Kukuzolula ke ngenene kuba akukho sidumbu singcwatywa siqothole, zonke ziyolulwa. Bambi bafa bethe tse. Nako ke ukuzolula komntu ozeleyo kule mihla.

(p.3)

Apha sikrotyiswa kwimeko abajongene nayo aba babini. Siva kwakule ntetho ukuba baza kuthwala nzima ngenxa yabantwana. La mazwi kaMaMfene abonisa ubunzima bokukhulisa umntwana ingakumbi kule mihla. Ngenzala abazali bazibizela intshabalalo endaweni yolonwabo. Buphinda bugxininiswe ngamazwi kamQoma obu bunzima ewabhekisa kuNyubatyha owayevakalisa intlungu yokungabi nanzala kwabo. Uthi: "... ndifuna ukuthi yomelela; nawe sowuza kuzimbela isihogo, kuba kunjalo ukuzala ngezi mini" (p.5). Isihogo yinto eyoyikekayo kuye wonke ubani nekukholelwa ukuba sisibetho sobubi. Xa ukuzala kunxulunyaniswa naso oko kudiza intshutshiso ababa phantsi kwayo abazali abanabantwana. Kule mihla ngokungafaniyo nakwixesha lamandulo kunzima ukuqeqesha abantwana. Oko kudalwa kukuba umntwana sele eqeqeshwa ngabazali abamzalayo kuphela kanti mandulo uqeqesho olu yayingumsebenzi wesizwe siphela abazali bencedisana.

Namhlanje umzali ngamnye uzenzela okwakhe, luphelile umanyano olwalusakubakho kwimihla yangaphambili. Umbhali uzobe umfanekiso owoyikekayo ngenzala yanamhlanje ngala mazwi kamQoma. Oku ukwenza ukuxhobisa abo baseza kuba ngabazali ukuba bathi becwangcisa iintsapho babe besazi ukuba ukukhulisa umntwana ngumsebenzi onzima. Uvula uluntu amehlo elunika amandla okujongana nalo msebenzi.

UMaMfene akaneli nje ukuthetha ngobunzima bokukhulisa umntwana koko unika nesizekabani sesi sintsompothi. Uthi ngaso, ebhekisa kuNyubatyha:

Ngathi kum ingqondo yakho uyizinzise gqitha kwizinto ezintle ngalo mntwana, akulindelanga nasinye isiphene. Loo nto yingozi kuba iza kubangela ukuba ulibale ukuba umntwana lo uzalwa enesono semvelo nokuba kulindeleke ukuba avelise iziqhamo ezintlantlu ninzi. Isiqalo sengqeqesho kukwazi ukuba umntwana ukhula phakathi kwamabibi nezikhukula. Abazali abanengqeqesho bamnyula kuloo mabibi umntwana kanti abangenayo bonakalise intlaninge yabantwana ngenxa yokungaziboni iimpazamo zabo.

(p.3)

Kule ntetho uphawula ngendima efanele kukudlalwa ngabazali ukwakha umntwana. Kubalulwa ebekufanele bakuqonde ukuze bakwazi amabakwenze. Kuyacaca ukuba bakho abazali abaluthabathayo uxanduva lwabo ukwakha abantwana ukanti bakwakho nabo boyisekayo nabathi ke bonakalise loo mbewu. Ukusoloko belindele okuhle kodwa emntwaneni kuko oko kudala ukuba basilele kulo msebenzi wabo.

Ukuvela komntwana kuthetha uxanduva kubazali bobabini. Umzali ngamnye kufanele adlale indima yakhe. UMaMfene simbona inguye onolo xanduva. Ukuvela kukaDingezweni

waye wajongana nengxaki kuba endaweni yokuba uNyubatyha amncedise bamqeqeshe wasuka wamfekethisa njengoko sisiva xa kusithiwa:

Yakhula loo ntwana uyise eyithantamisa engafuni nokuba ichathwe.
Ebesithi nokuba ililela ntoni na axolele ukuba ihle ehlayo
xa ngaba unyana wakhe akanakuyifumana into ayifunayo.
(p.7)

Sesinye sezizathu eziye zidale ukuba abazali bangakwazi ukuboluleka abantwana esi. UNyubatyha ufekeethisa uDingezweni kuba engumntwana oyinkwenkwe yaye ezibule ngaye emva kwethuba elide bezama. Yinto eyenzekayo ke le yokufekethiswa kwabantwana, wumbi kuba efunyenwe sele kukudala elindelwe njengoDingezweni lo, wumbi kuba engumntwana oyedwa maxa wambi kuba engumntwana oneso sini yedwa phakathi kwabesinye isini. Abanye abazali baye bayekelele kuba besithi bagcina uxolo, baba noloyiko lokuba xa besoluleka baya kuxambulisa nabantwana. Bambi baye bangathandi ukubakhathaza ngezoluleko ezo zabo. UMaMfene uye wajongana naloo ngxaki yokuqeqesha eyedwa kuba umyeni wakhe wamfanyekiswa luvuyo lokufumana inkwenkwe. Le nto yokungaphathisani kwabazali ekuqeqesheni ithi idale iyantlukwano kuba basuke bangavisisani ngendlela amabamkhulise namabamphathe ngayo umntwana. Ngaphezulu kuye kube nzima ukuqeqesha kulowo uzimisele ukubeka umntwana endleleni kuba uthi esakha ibe ichithwa loo nto azama ukuyakha. UNyubatyha uhle abonakalise ukungayithandi ingcinga kaMaMfene yokusoloko exhalele ukuba uya kuba njani na uDingezweni ngokuthi ambombozele kwenye yezo ngxoxo babeba nazo. Sihle siqonde kwalapha ukuba ukuvela kwakhe iza kuphela imvisiswano phakathi kwabo. Nalapha umbhali ulumkisa uluntu ukuba luqonde ukuba umba wengqeqesho ngumba obuthathaka

nonokuba sisihlava esidubaduba uxolo kwikhaya labo. Ngoku wenza ukukhuthaza umanyano noluya kudala uxolo nemvisiswano phakathi kwekhaya.

UMaMfene wagqibela ethatha isigqibo sokuba aqhubeke emqeqesha ngokwakhe uDingezweni kuba enexhala lesiphumo soko kwakusenziwa nguNyubatyha. Utsala nzima ukwenza lo msebenzi kuba umyeni utsalela kwelinye icala. Ukhe amane embonisa obu bugwenxa bakhe koko uNyubatyha usuka angafuni kuva nento le. Uqala ambonise ngokungalungi kokuvakalisa ukungahambisani nengqeqesho yakhe phambi komntwana. Oku kusemveni kokuba uNyubatyha evakalise phambi koDingezweni ukuba akathandi ukuba uMaMfene amoluleke ngokumbetha ade alitsolise ukuba nguye yedwa oya kumbetha nalapho ukuba kukho imfuneko. UMaMfene ude wakha wambalisela nebali elaziwayo ezimbalini ngomntwana owayengazanga waqeqeshwa waza wabhubha. Xa afakwa engcwabeni waye waphakamisa ingalo; bazama bancama abantu ukuyifaka baba ngayophula ayavuma. Abazali banyanzeleka ukuba bambethe benze into abangazange bayenza esaphila kuba boyiseka ukumqeqesha. Esenza oku nje uMaMfene uzama ukulumkisa umyeni wakhe ngeziphumo zoko kuyekelela angamqeqeshi umntwana. UNyubatyha ungumqobo kuba uMaMfene uthi esoluleka uDingezweni kube kufuneka ebonise naye indlela nto leyo eyenza athwale ubunzima. Ngaphezulu wenza ukuba ezo mfundiso zikaMaMfene zingangeni emntwaneni kuba uyazi ukuba nokuba wone kakanganani na unomthetheleli. Koku kuphikisana bagqibela bengavumelani agqibele uMaMfene emlumkisa ngelithi: "... indyebo yobulumko bakwaNtu ithi – wugobe uselula umthi wakho. Kubhetele ukusithintela isono kunokuthembela ekusinyangeni" (p.11). La mazwi umbhali uphinda awagxininise nangamazwi afumaneka kwincwadi yezibhalo ezingcwele, mazwi lawo acatshulwa kwanguMaMfene ekwawabhekisa kuNyubatyha. Uthi: "Zithi izibhalo, 'musa ukuluyeka

uqeqesho emntwaneni. Ukuba uthe wambetha ngentonga akasayi kufa, mbethe ngentonga usindise umphefumlo ekufeni' (p.8). La mazwi aphuma kwiinkolo ezahlukeneyo, eyakwaNtu kunye neyaseNtshona, kodwa onke agxininisa ukubaluleka kwengqeqesho ebomini bomntu yaye ebonakalisa ukuba yindima yomzali ukwenza oko. Kusetyenziswe uNyubatyha njengomzekelo womzali ofekethisa, esona abantwana. Kuko konke oku akwenzayo kuthi kuvele igxeke kuba ubonakala engutata ongumlahlekisi ongakwaziyo ukwakha umntwana ukuze abe nekamva eliqaqambileyo.

3.2.2 Indima yabantwana

Ingqeqesho yindlela ekufundiswa ngayo abantwana ngabazali ngemiba yobomi. Xa kufundiswa kulindeleke ukuba omabini amaqela adlale indima yawo ukuze ibe nokungena loo mfundiso. Ukuba umfundi akaphulaphuli akasayi kuzuza nto koko akufundiswayo. Inoveli *Umsinga* ijonge indima yabantwana ekwamkeleni uqeqesho. Kujongwe ukufadalala kwayo ngenxa yokuba abantwana bengayithathi inxaxheba yabo. Nakuyo le noveli ngabazali abatshatileyo abaqeqesha umntwana kodwa ngokungafaniyo nooNyubatyha kUDingezweni bona bancedisana ngamoya mnye ukuqeqesha unyana wabo. UMinenzima noNothozamile basoloko bebambene kuba iinjongo zabo zisoloko zifana, izezo zokumqeqesha ukuze akwazi ukuzimela akukhula uPhilabadane. Bangumzekelo nakulo mntwana kuba babonakalisa olu xolo bamfundisa lona. Bekunokulindeleka ukuba bafane noNyubatyha kuba nabo babe nomntwana emva kwethuba elide uNothozamile ezalela phantsi. Oko kulila imihla nezolo kukushiya kwanokungcwaba iimveku bekunokudala ukuba bathi bakufumana umntwana bamfekethise ngokukodwa kuba uPhilabadane waba

kuphela komntwana ababa naye yaye eyinkwenkwe. Endaweni yoko babambisene ngamxhelo mnye ukubumba bexhonkxa ikamva lonyana wabo koko bathi baphoxwe nguye njengoko sisiva xa kusithiwa:

Igugu likaNothozamile noMinenzima lalithile kuba unyana wabo
wayengapheli ezindabeni, bephendula benkqanga amatyala mihla le.
(p. 18)

Endaweni yokuba alandele iimfundiso zabazali bakhe usuka abafake enkathazweni. Umoya womanyano abafuthelana ngawo aba babini wenza kube noxolo phakathi kwabo. Abaphikisani bengaxambulisani ngesi simo sonyana wabo. Siqaphela ukuba nendlela abamqeqesha ngayo ibonakalisa uxolo kuba asiboni bemoluleka ngokumbetha. Basebenzisa amazwi ukumbeka endleleni. Benza umsebenzi obukekayo noncomekayo kuba maxa wambi umntwana uthi angazinzi asoloko eliphakuphaku xa esoloko embokrwa. Kwelinye icala le nto nangona ibukeka isenokuba ngunobangela wokungaphulaphuli kukaPhilabadane kuba esazi ukuba kuza kuthethwa kuphela igqithe loo nto. Xa umntwana ekhula engekavuthwa kakuhle ngokwasengqondweni uye angayiqondi intsingiselo yoko kuthethwa kuye ayiqaphele sele emdala maxa wambi sele konakele. Kungoko ukumbetha kunako ukwamkeleka xa iyindlela yokugxininisa oko ebekuxelelwe. UPhilabadane ubonakala njengomntwana ongathobeliyo kuba ukhulela phantsi komzali ongutata nosoloko esoyikwa ngabantwana. Ubukho nje bukayise bebufanele bumenze oyike ukwenza izinto eziphume endleleni. Kuko konke oku kwenzekayo uPhilabadane akabonakalisi ndelelo kubazali bakhe kuba akaxambulisani nabo kodwa amazwi abo akawathatheli ngqalelo. Usoloko esenza izinto ezingamkelekanga nezigqibela zimfake engxakini naye. Yenye yezinto ezenziwa ngabantwana le neyenza kube nzima ukuboluleka. Xa bephambi kwabazali babonakala

bethobile bathi bakusithela benze okwabo maxa wambi umzali ade angakholelwa xa esiva ngokubi okwenziwa ngumntwana wakhe kuba engazange azibone ezo nto.

Iqela labahlobo azikhethele lona umntwana nalo linegalelo ekuqeqeshweni kwakhe. Abantwana bafunda lula kwabanye kuba beyenza kunye loo nto bafundisana yona. Maxa wambi bafunda bengaqondi belinganisana bengadanga babe bayaxelelana amabakwenze. Ukuba umntwana uhamba nabantwana abazimilo zihle amathuba okuba bamfuthale ngokuhle maninzi ukanti xa zimbi usenokudiyobheka naye. UPhilabadane uzikhethele abahlobo abangamakhayo. Uzibandakanya namaqela anefuthe elibi nawamkhuthazela ekwenzeni ububi. Oku sikuva kumazwi athi:

... wayeqhogene ingakumbi noThamsanqa Fezela owayemfundisa bonke
ooquwe noofezela emqhwabela izandla kubo nabuphi na ububi abenzayo.
(p. 43)

Sesinye sezizathu ezidala ukuba iimfundiso zabazali zingangeni esi kuba kungena ezo zabahlobo ngaphezu kwezabo. Maxa wambi umntwana ufunda ezo nto ukuze abe nokwamkeleka kwelo qela azibandakanye nalo ingekuko ukuba uyazithanda.

Abazali bakaPhilabadane bebemqeqesha benefuthe laseNtshona kuba ngaphandle kokwakha isimilo sakhe bebewamkhuthazela esikolweni ukuze abe nemfundo. Imfundo ke njengoko sisazi ize ngefuthe laseNtshona. Kule mihla umntu ongafundanga ujongana nobunzima kuba sele kuyiyo eyenza ikamva likabani liqaqambe. Xa angenayo umntu kuba nzima nokuba afumane umsebenzi ophucukileyo onokumnika umvuzo oncumisayo msebenzi lowo esele kuyinto ekuphilwa ngayo kule mihla kuba imfuyo nokulima ekwakuphilwa ngako mandulo

kwaphela. UMinenzima uthi azivelise iinjongo zokuthunyelwa komntwana esikolweni, athi:

Ndifuna ukuzenza zonke ezam iimfanelo kude kungqine nesidenge ukuba
uMinenzima wazenza zonke iinzame zokumnika imfundo, isixhobo
esintlangothi-mbini esinganeli kumtyisa nje kuphela umntu koko simtsho
ahlonelwe. (p.33)

Indlela ayichaza ngayo imfundo ifana nqwa nokuthethwa nguMtanzeli kwincwadi ehlelwe
nguKwetana (1993) kumbongo wakhe othi, 'Imfundo'. Uthi:

Sisixhob' esintlangothi mbini.
Ngumvuli naxa kuqanyangelwe,
Kutsh' ubumnyama bugabuke.
Ngumfungeli wal' ukhanyo.
Ngumxonxi-simo somntu.
Ngumseki-ntlalo kuluntu.
(p. 9)

UMinenzima ethetha la mazwi nje ubonakalisa inzuzo aza kuyifumana unyana wakhe xa
athe wanale mfundo. Mandulo indoda yayihlonitshwa ngenani leenkomo eyayinazo kodwa
namhlanje yimfundo esele inika eso sidima. UMinenzima uneenjongo eziphakamileyo
ngonyana wakhe kuba ufuna ukumbona ephakathi kwezo zinunzela zihloniphekileyo.
Uzama ngako konke ukumoluleka embonisa ukubaluleka kwemfundo ebomini bakhe.
Umqhubela esikolweni ukuze aphume kubunzima basefama. Ufuna aphume kobo
bugxwayiba ngenxa yamava anawo ngabo, akanqweneli ukumbona esokola. Ude athi kuye
emnqwaqwada kwezo ndlela zakhe ngokwabelana naye ngobo bomi bokusebenza ezifama:

Namhlanje ilifa laphakade elingenakuhluthwa nayinzotsholo ethatha nozwane
yesela, likuphulukile, usisigogo esijikeleza kwezi fama. Loo mfundwana yakho

isisinqindi ayikuthetheleli nakancinane ... Nokuba uphi na uze ugcine la mazwi – ngale ndlela uhamba ngayo useza kuvuka ngoqhiza ubuye ngocolothi. Engenamfundo umntwana wasefama uya kuvuka ngoqhiza abuye ngocolothi. Ndisitsho nje ndigqibile kodwa inen' uya kundikhumbula nokuba ungade uwafukuthe loo mazwi namhlanje. Useza kunga mawundivuse engcwabeni sendingumfi. (51-52)

UMinenzima oku ukuthetha emveni kokuba egxothwe esinaleni uPhilabadane ngenxa yesimilo sakhe esasingesihle. Ngenene aye azaliseka la mazwi kaMinenzima. Ukugxothwa kwakhe engalugqibanga uqeqesho kuqale ngokumsebenzisa nzima kwaloliwe, evuka ngoqhiza abuye ngobumnyama ediniwe. Ude wagqibela ewushiya loo msebenzi kuba engenakumelana nawo. Wawakhumbula naye loo mazwi kodwa akafunda ngoku sele ebungcamle ubukrakra bokungabi namfundo. Usuke apho wafuna omnye umsebenzi nathe ukuze awufumane wangena ngoonqal' intloko abamfunela amaphepha-mvume omgunyathi ukuba kuloo ndawo nanjengoko yayilixesha localucalulo. Usazibandakanya namaqela emiguvela akayalekanga kukugxothiswa liqela abehamba nalo esikolweni.

Abazali bayidlalile indima yabo koko kwaqhwarela kwicala lomntwana. Ukungakhathaleli abazali ngokukodwa unina awada wamkhanyela eye kumfuna kwadala ukuba ahlelwe zizinto ezibuhlungu ezaba sisohlwayo sokungaphulaphuli imfundiso yabo. Abazali bakhe abazange banele nje ukuhamba benkqanga ngethuba lobuntwana bakhe koko baphoxeke nakwiminqweno yabo ngaye nangona ngethamsanqa eye wajikwa lelinye iqela ebudaleni.

3.3 Amagama athiywe abalinganiswa

Umntu uthi anikwe igama ukumohlula kwabanye xa abizwayo okanye kuthethwa ngaye. Lilo elithi libe luphawu lokuqala olusemthethweni lokuphila kwakhe. Ababhali nabo bathi babathiye amagama abalinganiswa babo. Oku bakwenza ukuze sazi ukuba iziganeko ezisebalini zihlela wuphi kwaba bantu basetyenziswe ukubalisa ibali. Ngaphezulu benza ukuba ibali likholeleke kuba abalinganiswa benamagama njengabantu kubomi benene. USirayi (1989:183) ephawula ngendlela abachonga ngayo amagama ababhali besiXhosa, uthi: *“In giving names to characters the Xhosa novelist seems to consider the function the characters have to fulfil.”* Oku kwenzelwa ukuphuhlisa loo ndima yabo ukuze kuvele imfundiso. Le ndlela yochongo iphenjelelwa yinkcubeko yakwaNtu. Ukuthiywa komntwana igama yinto ebalulekileyo kuzo zonke izizwe ezintsundu. UKoopman (2002:8) uyakungqina oku xa athi:

In Xhosa society as well as African society, generally speaking, the choice of name is an extremely important one, and is not taken lightly.

Kangangokubaluleka kwayo le nto kwezinye iindawo kude kubekho nesici ngaloo mhla, kuxhelwe, kusaziswa igama lomntwana kwabaphilayo nabangasekhoyo. USerundu (1979:14-15) engqina oku uhlomla enjenje ngothiyo magama:

In African communities name-giving is of special significance. In some cases large ceremonies are organised on the day of naming a child.

Eyona nto ibalulekileyo ekuchongweni kwegama yintsingiselo. UThipa (1986:22) uyayingqina into yokuba nentsingiselo kwamagama esiXhosa. Uthi: *“ ... Xhosa names are considered to have lexical meaning ...”* UDu Preez (1997:68) naye uyahambisana nolu luvo. Yena uthi: *“names of most black people have a specific meaning ...”* Intsingiselo le ithi iqatshelwe ngenxa

yenkolo yokuba ekukhuleni kwakhe umntwana uthi alilandele igama lakhe. Kukholelwa ukuba intsingiselo iba nefuthe kwisimilo kwanokuziphatha kwakhe. UBongela (1991:15) ephawula ngentsingiselo yegama naye uthi:

Ukuthiya umntwana igama ibiyinto ibithathelwa phezulu kwaXhosa ... Igama yinto ebijonge ukumakha umntwana itsho ifezeke iminqweno yabazali kwikamva lomntwana.

ULienhart (1988:107) naye ephawula ngefuthe legama phakathi kwezizwe ezimnyama uthi:

An indigenous African name on the whole personifies the individual, tells some story about parents or family of the bearer and in more general sense, points to the values of the society into which the individual is born.

Igama athiywa lona umntu linokuba neentsingiselo ezahlukeneyo nezixhomekeka kwabo bantu balichongayo. Zininzi izinto ezithi ziphembelele ekuchongweni kwegama elithile kodwa eyona ntsingiselo idla ngokutolikeka ngokulula kuxa lifundwayo nangona maxa wambi loo ntsingiselo ithi inxulumane nasizathu simbi ingabi yiyo leyo yazekayo kulwimi. Igama linokuvelisa izinto ezahlukeneyo ezifana nominqweno wabazali ngomntwana lowo, isiganeko esibe ngamava abazali okanye omzali womntwana ukanti lisenako nokuphawula okwenzeke kwimbali yesizwe okanye elizweni jikelele eyehle ngethuba esalindelweyo umntwana lowo. Umzekelo, ukuba umama womntwana ubesoloko ephatheke kakubi ngethuba elindele umntwana kungathiwa nguMkhuseli okanye uKhusela ukuba yinkwenkwe okanye uKhuselwa ukuba yintombazana kuba unina enethemba lokuba uya kuze amkhusele akuba mdala. Kwakhona kweli lizwe loMzantsi Afrika sathi safumana inkululeko emva kwengcinezelo yabamhlophe. Bakho abantwana abathiywe emva kwesi

siganeko. Siyawafumana amagama afana nooNkululeko nooNonkululeko kuba bebele ngaloo nyaka yamiliselwa ngawo le nkululeko.

Amagama athiywe abalinganiswa kwezi noveli zikaMtuze ingakumbi lawo abalinganiswa abaphambili achongwe ngobuchule. Xa ufunda ibali uyaphawula ukuba ayayiphuhlisa indima yabo ebalini. ULuwaca (1989:1) uyakungqina oku xa athi la magama athiywa abalinganiswa ayakwazi ukusityhilela isimo kwanenxaxheba yabo apha ebalini. Uhambisa athi ikwayindlela yokulola iingcinga zabafundi kuba xa beyazi intsingiselo yegama elithiywe umlinganiswa bayakwazi ukuthelekelela indima kwanesimo sakhe ngokuva kwanokutolika intsingiselo yegama elo lakhe. Loo nto ithi ibe yenye yezinto ezidala umdla kuba umfundi eya kufunda ukuze angqine okanye aphikise ezo zimvo ebenazo ngomlinganiswa. Indlela abaphila nabaziphethe ngayo abalinganiswa bezi noveli zikaMtuze inxulumene neentsingiselo zamagama abo. Oku kunceda ukugxininisa le miba agxile kuyo. Kubalulekile ukuba kuphawulwe ukuba ayingabo bonke abalinganiswa abathi banikwe amagama anentsingiselo. Ubukhulu becala ababhali bathi bajonge abo bafuna ukuphuhlisa into ethile ngabo baze babaqambise ngandlela zonke.

3.3.1 Amagama abalinganiswa benoveli *UDingezweni*

Amagama abalinganiswa abaphambili, uDingezweni noNyubatyha, achongwe ukuze aphuhlise umba wokusilela kwengqeqesho ukanti izinto abazenzayo zithi ziphuhlise intsingiselo yamagama abo. Bakwakho nabanye abalinganiswa abathiywe amagama abonakalisa inkxaso okanye inkcaso yabo kwaba balinganiswa baphambili. Ewonke la magama akhethwe ukuze agxininise lo mba ungundoqo kule ncwadi.

Lo mlinganiswa unguDingezweni ngulo mntwana ungaqeqeshekanga ngenxa yokufekethiswa nguyise. Oko kufekethiswa kwakhe kwenza wangabumbeki ngokwasesimilweni. Ngenxa yokuqhwaleta kwengqeqesho akakwazi ukuphilisana nabanye abantu kuba engakwazi ukohlula phakathi kokubi nokuhle. Akukho bani amphulaphulayo. Ungumntu onguzwilakhe, ezona ngqiqo zizizo zezo zakhe. Akakwazi nokuzimela ebomini kuba engazange alifumane ithuba lokuphuhlisa iitalente kwanezakhono anazo nezaziya kulolwa ngaxeshanye nokubunjwa kwesimilo sakhe. Koku kuswela ezi zixhobo zobomi okudale ukuba agqibele enguDingezweni wenene kuba wagqibela exambulisana noyise ngenxa yokungazi kwakhe imisebenzi. Ukushiywa kwabo ngunina, uMaMfene, neyayinguye owaphuma waya kusebenza edolophini ukuze babe nokuphila, baye basokola kakhulu kwanyanzeleka ukuba bazame cebo limbi lokuphila. Bagqibela begawula iinkuni ukuze bathengise. Ubunqenerha bukaDingezweni benza bangavisisani noyise. Kwabakho ubusuku obubodwa abaxabana ngabo wade wagqibela egxothwa nguNyubatyha uDingezweni ukuba aphume aye kuzibonela. Ngenxa yokuba engazange wafundiswa ukuzithoba akazange acele xolo kuyise waba ke uyalitshikilela ikhaya. Wazula ebhadula apha elizweni.

Eli gama lithi, “Dingezweni” ke limfanele xa siqwalasela intsingiselo yalo. Ligama elisisibizo esimbaxa esakhiwe ngesikhankanyi, “ukudinga” kunye nesalathandawo u- “elizweni”. Umntu ke odingayo ngumntu ongusithubeni ongenandawo isisigxina. Ilizwe nalo ngokwalo yindawo esithabazi kwanephangaleleyo anokulahleka kuyo umntu kungabikho nomkhondo wakhe xa enokudwanguza ezula kuyo. Naye lowo uzulayo unokungazi necala avela kulo.

Oku siyakufumana kumazwi kaDingezweni awayewathetha eyedwa esendleleni esingise eGoli ngethuba esuka eKhaniwe, esithi: “Ukuba bendigoduka ngendingakhathali. Elona xhala lelokuba azi ndophelela phina ndingasazi nje nelona cala linekhaya” (p.96). Unexhala lokulahleka naye kwaye sele kucaca ukuba kuya kuba nzima ukuba afunyanwe kowabo. Ugqibele eyiloo nto ihamba incuchalaza efuna iindawo anokuziqeshisa kuzo ukuze abe nento yokuphila kwanendawo yokuhlala. Kolo hambo lwakhe lungenanjongo uhambe iindawo ezininzi kuba ngenxa yoko kungazi kwakhe umsebenzi wayengakwazi ukunyamezela. Ubethi akuva ukuba kunzima ashiye apho. Maxa wambi ubesimka endaweni kuba esindisa ubomi bakhe nanjengoko ebengakwazi ukuphilisana nabantu ngenxa yesimilo sakhe kuba apho akhoyo bekusoloko kukho ingxushungxushu eyayidalwa nguye ubukhulu becala. Inye kuphela into entle awaye waduma ngayo koko kuzula, ngumrhubhe awayezenzele wona ukuze achithe ngawo isithukuthezi, ngexesha eseKhaniwe njengoko sisiva kumazwi athi, “Waduma edinga ezweni uDingezweni ngenxa yokubetha umrhubhe” (p.91). Siyeva kwakula mazwi ukuba ubengumntu ongenanto edinga kwelo zwe wayebhadula kulo. Ube yiloo nto ibihamba ingusithubeni ithi ilapha ibe iphaya. Kuzo zonke ezi ndawo ebesebenza kuzo ubesoloko esimka engabhungisanga ashiye iimpahla zakhe ke kuba bekufuneka athathe nje okumlingeneyo ukuze angaqatshelwa ukuba uyemka. Oku bekukhe kumenze aswele nento leyo yokunxiba.

Eli gama lithi “ukudinga” likwathetha ukuswela. Ukuswela kukungabi nanto. UDingezweni udibene neentswelo kuba koko kubhadula kwakhe ubekhe ahlwelwe ekwanti aswele nendawo le yokufihla intloko alale ezindle. Kuzo zonke izinto ezibuhlungu ebomini bomntu ayikho eyogqitha ukungazi ukuba wolalisa phi na. Yiloo nto zithi iindwendwe zakuhlwelwa zicele indawo yokulala kumzi okufutshane nendlela. UDingezweni

ubebhadula ade abe kude nabantu azibone sele esesichengeni sokuqhwengwa nangamarhamncwa. Ukuzula kwakhe bekude kumkhuphe phakathi koluntu kumlahle kumphilise ubulwanyana. Oku kubhentsisa esona similo sakhe kuba ngenxa yokuswela ingqeqesho ugqibele esondele ebulwanyaneni kunasebuntwini. Ubejongana nale mingcipheko ke ngenxa yobuvila nokuswela intlonipho. Kwezo hambo zakhe wayekhe aswele nento etyiwayo. Ukutya sisixhaso somphemfumlo umntu akanakuphila thuba lide ngaphandle kwako. UDingezweni ubekhe aswele naloo nto ibaluleke kangako ebomini bakhe. Bekuthi kwakuba njalo atye iingcambu ukuzalisa isisu sakhe. Iingcambu ezimila ezindle kukutya okulungiselwe izilo zasendle yindalo kodwa ubenyanzeleka aphile ngazo. Siyabona ukuba ubenganeli nje ukuba phakathi kwezilwanyana ngokulala ezindle koko ubekwaphila nanjengazo. Nendalo nayo ibikhe ibe namaxesha okumbeka engxakini angancedakali nazezo ngcambu kuba ubesuka agule ngenxa yazo kube kungekho nabani ungamncedayo. Ubedinga angafumani ncedo naxa sele ebhenele kwindalo. Ubengafumani lukhuseleko nakuxhaswa kuyo yonke indawo. Ude angafumani nto nakwindalo leyo ibinokumkhusela kungekho miqathango. Akanandawo amkeleke kuyo, wenziwa ikheswa nayindalo. Isimilo sakhe senza ukuba alambathe naxa sele ezincamele nasendalweni. Akanelanga nje ukuswela indawo yokulala nokudla kodwa wagqibela sele eswele nabahlobo. Ugqibele engafunwa ngabantu ngenxa yokumoyika, bambi bemzonda ngenxa yezenzo zakhe. Ukusoloko esukuzana nabantu kudale ukuba naye agqibele ezondene nabo kuba nangona ebenawo amandla ubekhe adibane nabalingana naye ngezigalo. Ngaphezulu wazenza ezo nto wade wafikelwa nakukwaluphala nokwadala ukuba onganyelwe nangabo wayesakuboyisa. Oko kwamenza wangcungcutheka sele eyinto edala usizi kuba wayengenabani unokumkhusela okanye amthethelele. Wonke umntu wayengenabudlelane naye kuba ngeemini zakhe wayeziphethe okwesilwanyana esoloko egquma efuna undikho.

Obunye ubungqina bokuba ulilandele eli gama lakhe bukwafricaneka apha ebalini. Oku sikufumana kumazwi kaKholisile owayengqinela okwakuthethwa nguBhongelimpi ngoDingezweni ngethuba ekwelaseNatala. UBhongelimpi wayevakalisa uluvo lwakhe ngoDingezweni akuba enike izizathu ezazibangele ukuba kuthi sele kuncanyawe egulela ukufa suke achache apha. Ezo zizathu zenza uBhongelimpi agqibe ngelithi uDingezweni ngowokuncanywa akanakuze ajike kweso similo sakhe sibi. Uthi ukumphendula uKholisile: “Ulilandele igama lakhe. Andikholwa ukuba baya kuphinda bambone kowabo” (p.160). Kwaba njengokuthetha kukaKholisile kuba abazange baphinde bambone okwenene kowabo. Wazula wade wagqibela ngokufela esithubeni. Kowabo abazange bakwazi nokumngcwaba kuba ukuwa komgodi awayesebenza kuwo waba phakathi kwabo babengaziwa imvelaphi yabo yaye nokuba wayesaziwa oko kwakungenakunceda kuba kwanyanzeleka bangcwatywe apho bonke ngenxa yokuba kude kwamakhaya abo. Umonzakalo ababewufumene wenza ukuba yonakale ngokukhawuleza imizimba yabo ababi nakugcinwa. Oku kudinga okumenza aphelele elizweni kungcinwa nangamazwi athi:

Phakathi kwaloo magama ngamagama lalilapho igama likaDingezweni.
 Wayesithi akufika kulo umntu ofundayo kubekho into ethi lo Dingezweni
 ufele ezweni asuke umntu alangazelele ukumazi apho wayevela khona nokuba
 ebengumntu onjani na. (p.168)

Waswela wada waswela nezizalwane zokumngcwaba. Ulahleke elizweni bade nabo bazalana naye bangazi nalapho alele khona loo mathambo akhe. Wogqithwa nazizilwanyana ezifana neenkomo ezithi kwakuwa enye yazo ziye kugxwala emswaneni. Nguyise kuphela owayesoloko elila ngaye ngoko kutshipha kwakhe ukanti namhla zvakala ezo ndaba zokufa kwakhe akukho mntu wumbi ngaphandle kwakhe owamlilelayo. Waya kubikwa emva kwethuba ngumfana ogama linguMqokeli owabona igama lakhe kuluhlu lwababhubha kuloo

ngozi. Naye wayefuna nje isitya emnyameni engazi naloo ndawo wayevela kuyo. Yiyo nalo nto kwamthabatha ithuba ukuya kufika ekhayeni lakhe. Nangaloo mhla wombiko kwafika nje ezo ndaba zokufa kwakhe kuphela akwabikho nanto iyeyakhe eyafumanekayo. Konke awayenako kwaye kwabiwa kuba kwakungekho mntu umaziyo owayenokukugcina. Wadinga wade waphelela elizweni nako konke awayenako. Ufe waphelela ekubhaduleni kwangashiyeki nento eya kuze ibe bubungqina bokuba kwakukhe kwakho umntu ofana naye.

Eli gama likaDingezweni liyiphuhlisa ngokucacileyo inkolo yakwaXhosa yokuba umntwana uthi alilandele igama lakhe. Siyakubona oku kudinga kwakhe kwiziganeko ezahlukeneyo. Naye ngokwakhe ukhe waphawula ngoku kwintetho awayeyibambe noJwarha awayecela kuye ingcebiso ngoNomzamo, xa wayesithi:

Ndiyamzonda ubawo ... Ndide ndiphinde ukumzonda oku ngenxa yokundithiya igama lokuba ndinguDingezweni emaninzi kangaka amagama amnandi phantsi kwelanga anjengooMonde, ooTamsanqa, ooVuyo, ooMlungisi nooLindizizwe njalo njalo. Mhlawumbi leli gama eli linditsho ndaphalala njengamanzi, ndayintangantwa nengqiba kude lee nezwe lokuzalwa kwam, apho inkaba yama ikhoyo.
(p. 125-126)

Kula mazwi sithi sibone ifuthe elibe nalo eli gama ebomini bakhe. Uthetha evakalisa intlungu yokunikwa igama elinentsingiselo embi ngolo hlobo. Usola uyise ngokukhetha elo gama. Ungqinelana nokuthethwa nguMandende (2009: 25) xa athi ngenkolo ekwifuthe le gama: *“Some people also believe that if a child is given an unfortunate personal name he may be influenced by it ...”* Umbhali ugxininisa ukubaluleka kwentsingiselo yegama elithiywa umntwana.

Ugxininisa ukuba lifanele ukujongisisiswa nanjengoko liba yinxalenye yesimo kwanesimilo sakhe.

Igama likayise kaDingezweni, uNyubatyha, nalo liyahambelana nesimo sakhe. UMtumane (1995:57) ulichaza ngolu hlobo eli gama:

The name Nyubatyha ... is derived from the infinitive: ukunyubatyha which means to do something in an [a] unorderedly [disorderly], inharmonious and highly unacceptable manner.

UNyubatyha ulilandele ngenene eli gama. Simbona esenza izinto ezingamkelekanga ekuqeqeshweni komntwana. Endaweni yokumakha uDingezweni waye wamfekethisa esenza izinto ezingaqhelekanga nezothusayo. Phakathi kwezinto ezikhwankqisayo awayezenza wayekhe anike uDingezweni inqawa ukuba akhe aqhumise naye. Inqawa katata wekhaya yenye yezinto ezifanele ukuhlonitshwa ngabantwana kodwa sibona inguye buqu oyinikela emntwaneni. Ngaphezulu ukutshaya yenye yezinto ezingayilungelanga impilo yakhe nawuphina umntu bubungozi nangakumbi emntwaneni. Simbona engambulali ngokungamqeqeshi kuphela umntwana koko ebeka kwanempilo yakhe esichengeni. Uyindoda engakwaziyo ukukhusela usapho lwayo. Naxa esiya ezindywaleni nguye lowo ubehamba naye. Uthando analo kuye lumenza amfameke angabi sakubona nokulungele ikamva lakhe. Intselo yinto yabantu abakhulu asebeyiqonda injongo yezi ndibano. Yindlela yabo yokuzonwabisa bedibana ukuze bakhe babe neencokwana zabo bebodwa. UNyubatyha uthabatha umntwana amse phakathi kwabantu abadala. NgokwamaXhosa abantwana abavumelekanga ukuba baphithizele phakathi kwabantu abakhulu kuba luphawu lokungaqeqesheki nokuswela imbeko olo. Simbona inguye ncakasana lo mzali ofundisa umntwana ukungayihloneli inkcubeko yakhe. Umfundisa ngokwakhe ukudelela

abantu abakhulu azibone entanganye nabo. Ngeli xesha esenza ezi zinto uDingezweni useyinkwenkwana eselula. Yile minyaka bekufaneleke ukuba amkhalimele, amnqwanqwade ukuze afunde indlela yokuziphatha. Uphosa esona sigaba sobomi sibalulekileyo kwingqeqesho yomntwana kuba leli xesha bafunda ngalo ngokukhawuleza eli nanjengoko iingqondo zabo zibamba lula namsinyane. Endaweni yokusebenzisa elo thuba ukumsuka ukuze asulungeke wamfundisa okubi kodwa. Nguye kanye olahlekisa umntwana ngokumphatha okweqanda. Ikwayimfundiso yakhe ukuba uDingezweni angabokumamela nanye into ethethwa ngumfazi. Iyakhwankqisa ke nale nto kuba umfazi wokuqala angasokuze amphulaphule uDingezweni ngunina. Sibona efundisa umntwana indelelo endaweni yentlonipho. Wenza into echasene noko kulindelekileyo kwindlela amabakhuliswe ngayo abantwana.

Ekukhuleni kwakhe uDingezweni sele eyinkwenkwe ebuqabuka uyise wakhe wamyalela ukuba mabaye kutheza ehlathini waza wala uDingezweni. Uyise waye wamohlwaya okokuqala ngokuthi amfake uzipho. Akazange akwamkele oko kululekwa wasuka waziphindezela ngokumxuluba ngamatye. Waqala kwalapha ukubonisa isimilo esitenxileyo kodwa ayakhalinyelwa loo nto. UNyubatyha wasuka wamncoma ubukroti. Yenza sothuke le nto kuba bekuya kulindeleka ukuba ohlwaywe nangaphezulu koko yena umqhwabela izandla ngeso senzo. UNyubatyha ngumzali owenza izinto eziphume ecaleni nezingamkelekanga esizweni. Zonke izizwe zigxininisa ukubaluleka kwengqeqesho kuqinisekiswa ukuba abantwana bafundiswa okulungileyo kodwa yena wenza okunxamnye noko kushunyayelwayo. Kanti uMarwanqa (1995:1) uthi ngendima yomzali emntwaneni:

Luxanduva lomzal' ukuhlakul' ukhula emntwaneni.

Ukuz' umntwana angavel' enokhul' eluntwini.

Umzal' unengxaki yokuhlumis' umntwana.

Ziinjongo zomzali ngamnye ukubona umntwana wakhe enesimilo esihle ukuze athandeki ebantwini kodwa uNyubatyha akayithabathi nakancinane inxaxheba ukuqinisekisa oku. Uyayekelela angamqeqeshi umntwana elibele kukumfekethisa.

Kwakule noveli kukho umlinganiswa ogama linguGwebityala. Ngokwentsingiselo yegama eli bekuya kulindeleka ukuba lo mlinganiswa adale uxolo kwakubakho ukruthakruthwano koko nguye odala ingxwabangxwaba okanye abe ngomnye wabo badubaduba uxolo. ULuwaca (1989:14) uthi maxa wambi igama liye libe sisigqebelo, lichasane noko kwenziwa ngumlinganiswa. Kuyaphawuleka ke oku kweli gama lalo mlinganiswa. Ukubhubha kukaMpholi, onguyise kuNyubatyha, uGwebityala lo kunye noBhokhwinetyala ukho ekuthatyathweni kwelifa. UMpholi ubhubhe engekho uNyubatyha baza aba babini babelana ngelo lifa bengamshiyeli nto yena. Ilifa yinto eyasoloko isenza ubutshaba phakathi kwabantu bezalana kuba ingulowo usoloko ejonge ukuxhamla kulo. UGwebityala njengoko negama lisitsho bekufanele enze ngobulungisa kodwa nguye lowo esebenzisa ithuba lokungabikho kukaNyubatyha ukurhwaphiliza ilifa ukuze babelane nangeso sakhe isabelo. Akacingi ngeziphumo zeso senzo abonise noBhokhwinetyala ngokungalungi kwaloo nto bayenzayo. Iziphumo zoko zaba kukungavisisani kwabo noNyubatyha ukubuya kwakhe. Kuphela uxolo nobuhlobo ebekulindeleke ukuba bugcinwe nguye. Uphinda namhla uMandlakapheli, unyana kaBhokhwinetyala ebhubha ngenxa yeenkani zikaDingezweni aphembelele umoya wokungavisisani. Ngeli xesha esafunwa lo mntwana kungekaziwa okumehleleyo, yena usongela, esola uNyubatyha esithi:

“Uza kuyibona into yakho. Nanga amasi abekwe elangeni, ukuba ufile uMandla.

Uza kuyibona le nto iyingqeqesho embi ukuba itya kuwe lo.”
(p.31)

Ukhulisa umoya wentiyo phakathi kwabantakwabo. Ukhetha icala de agwebe uNyubatyha ongenatyala kuba loo Dingezweni wayezihambe ngeenkani enqandwa nguNyubatyha. Siyabona ukuba esi senzo sinakho ukoyama kwintsingiselo yeli gama lakhe kuba nanko egweba nangona iinjongo zoko ikukudala iqhushululu ingekuko ukwahlula okubi kokuhle njengoko kulindeleke njalo kumgwebi.

UNomzamo naye ngomnye waba balinganiswa banamagama antsingiselo yawo itolikeka nangendima yabo. Eli gama lakhiwe ngokuhlomela isimaphambili uNo- phambi kwesibizo “umzamo”. Oko kwenzelwe ukuphawula isini sakhe. KwaXhosa amagama amakhwenkwe ayesakohluka kwawamantombazana. Uninzi lwamagama amantombazana ebephawuleka ngesimaphambili uNo-. UNomzamo lo yeyona ntombi yayithimbe umphefumlo kaDingezweni engaboni mntu wumbi anokuza amtshate ngaphandle kwakhe. Igama “umzamo” lithetha ukwenza iinzame zokuphumelelisa into ethile. UNomzamo ubebalulekile kubomi bukaDingezweni kuba nguye ubesoloko ezama ukwakha kwanokukhusela uDingezweni. Ubesoloko embonisa ngezinto ezibalulekileyo ebomini. Ubekhe enze nento eyohlula uNyubatyha, ukumbonisa iziphene zakhe. Ubesoloko emxhalele ewubona loo mngcipheko wayekuwo. Yiloo nto ubemana ukumbonisa indlela. Ukuthetha naye ibiyindlela ebezama ngayo ukulungisa loo monakalo owadalwa nguNyubatyha. Ubekhe amngxolise ngoko kuba neenkani kwakhe njengoko sisiva xa athi:

Ubokukhe uve naxa nam ndithetha ndikucebisa ngento. Nokuba loo nto
inzima kuwe kodwa ukuba uzimisele uya kude uyiqhele. Umntu onguzwilakhe

akalungi, kuba usoloko ebekwe esweni ngabantu besithi, 'Azi wophelela phi na engafuni cebo lamntu nje?

(p.36)

Sithi sibone nemigudu awayeyenza ukuzama ukumkhusela ngokwasenyameni. Kuloo lali yabo kwakha kwagquba ubundlobongela obubi budalwa ngamakhwenkwe ayekhokelwe nguDingezweni lo. Bapheliswa ngamadoda agqiba kwelokuba abathwe amakhwenkwe abonwe eyabula ngobusuku. Kwenziwa amahlelo ukuze kuliwe naloo mkhwa emakhwenkweni. Kwaba kubi kuwo amaninzi agqibela ebhacele emigodini. UDingezweni waya kuhlala ezindle njengoko waye wangathandi ukuya emgodini. Yaba nguNomzamo oweza necebo lokuqala lokumbuyisa elalini ngokuthi bamnxibise iilokhwe ange yintombi koko amadoda ayikrobela loo nto. Ubesoloko ezama ukuze abe kufutshane naye yaye nabantu bamamkele njengoko loo nto yokuhogana naye yayigxekwa kakhulu.

3.3.2 Amagama abalinganiswa benoveli *Umsinga*

Nakule noveli *Umsinga*, amagama achongwe kujongwe indima yabalinganiswa. Amagama uPhilabadane, uMinenzima uNothozamile, uMgxekeni kunye noMhlayivayo akhethwe afanelana neendima zaba balinganiswa bathiywe wona. Amagama uPhilabadane kunye noMinenzima nawo zizibizo ezimbaxa ezakhiwe ngamagama amabini. UPhilabadane wakhiwe ngesenzi u- "phila" kunye nesibizo "udano", lo gama uMinenzima akhiwe ngezibizo "imini" kunye no- "ubunzima". Ukuphila ke kukuba nobomi ngokuthi ubani

aphefumle. Udano lona luthetha ukuphoxeka kuloo nto ebeyenza umntu. Xa ubani ephoxeka uye eve kabuhlungu kuba kuye kufuneke ahlukane naloo nto ebezimisele kuyo.

UPhilabadane lo ngumntwana oyedwa kaMinenzima noNothozamile abamfumene emveni kwethuba elide uNothozamile ezalela phantsi. Oko kuzalela kwakhe phantsi kwadala iintetho ezininzi wade wanukwa nangokuthakatha nguninazala esithi ubatya ngokwakhe abantwana bakhe. UPhilabadane waba ngoyena mntwana owathi waphila badana ke abagxeki. Ukuphila kwakhe kwaphelisa ezo ntetho, kwaphela ukunyenjwa kukaNothozamile. NguNothozamile buqu owamthiya elo gama uPhilabadane. Kuyacaca ukuba ngalo wayebonakalisa umnqweno wokunga angaphilelwa ngulowo umntwana kuba abanye babantwana bakhe babeye bathi sele bevelile basweleke besebancinane kakhulu. Le ntsingiselo yeli gama siyiva nakumazwi kaPhilabadane ngakuthetha kutitshalakazi xa ebhalisa ngomhla aqala ngawo esikolweni. Utitshalakazi wambuza ukuba unguPhilabadane bani, ebuza ifani yakhe suka yena waphendula engakuqondi oko kubuzwayo wathi, “NdinguPhilabadan’ abagxeki.” (p. 13). Badana ke abo babehlalele ukugxeka uNothozamile kuba waye waphila.

UMinenzima, uyise kaPhilabadane, unikwe igama eloyamene nezinto ezinzima asoloko edibana nazo. Kwiziganeko ezithile ujongana nobona bunzima kuba kufuneka ekhethe phakathi kwezinto ezimbini. Ayilula ke le nto ingakumbi xa ezo nto ukhetha kuzo zibaluleke zombini. Ithi ifune umntu ozikisayo ukucinga ukuze akhethe ngobuchule ukuthintela ukuzisola ngeso sigqibo asithabathileyo. UMinenzima usoloko efumana ingxaki enjalo nemdalela ubunzima. Okokuqala kwafuneka akhethe phakathi kukanina nomkakhe

ngenxa yokuba inkosikazi yayingaphathekanga kakuhle ngunina lowo. Yinto enzima ke le kuba umama nenkosikazi ngabona bantu babalulekileyo kubomi bomntu oyindoda. Oomama ngabo abasoloko bekufuphi nabantwana nanjengoko isoloko ingabo abanabo emakhaya. Loo nto yenza basondele kakhulu kubo. Unkosikazi kwelinye icala lubambo lwendoda nethi yakhe naye umzi. Wazifumana ephakathi kobo bunzima kuba kwakunyanzelekile eviswe omnye wabo ubuhlungu ngokuqhawula ikhonkco lobudlelane naye. Sithi sibe nosizi nguye sibone ubunzima ajongene nabo. Wagqibela ekhethe ukunamathela kumfazi wakhe. Simbona ekhethe ngobuchule ke apha kuba nangona ekhulisiwe nje ngunina kodwa ubengenakwakha ikhaya lakhe naye. Unina ubeya kudingeka nje kuphela xa befuna iingcebiso ngabangakuqondiyo.

Waphinda wajongana nobunye ubunzima kuba kwafuneka akhethe phakathi komsebenzi nomntakwabo owayegulela ukufa. Nawuphina umntu ophangeleyo usoloko ewunonophela umsebenzi wakhe kuba usisonka sakhe sokuphila ukanti kwelinye icala usoloko ekulumkele ukulahla izizalwane zakhe ukuze angabi lokheswa. Inzima nangakumbi le meko wayekuyo kuba umnini fama wayengekho endwendwele kowabo phesheya kweelwandle kanti naloo mntakwabo wayegula eyedwa kungekho bani umnonophelayo. Nalapho wakhetha ngobuchule waya kumntakwabo kanti uza kusweleka kwangaloo mhla wafika ngawo kuloo ndawo wayekuyo. Kwanga naye ubesazi ukuba ubeya kwenzelwa inceba kuba ngethamsanqa waye waqeshwa ngumfama lowo endaweni yomntakwabo.

Uphinde wakhe wajongana nobunye ubunzima mhla kwafuneka akhulule uNothozamile ukuba aye kwelaseKapa ayokufuna unyana wabo, uPhilabadane, owayesele eneminyaka

engabuyi. Nalapha imeko iyamnyanzela kuba nguye kuphela owayephangela engenakho ke ngoko ukuya kumkhangela ngokwakhe. Wanyanzeleka ayeke umfazi wakhe owayezisukela ezifama ukuba aye kwisiphithiphithi sasedolophini. Nalapha ubenako ukuyeka bahlale nomkakhe balibale ngoPhilabadane kodwa njengomzali wancama inkosikazi ukuze bafumane unyana wabo.

NgokwamaXhosa ithi intombi yakuba itshatile okanye ithwelwe inikwe igama eza kubizwa ngalo apho emzini wayo. Elo gama licacisa ukuba ayisayi kuphinda ibe nobudlelane namantombazana. Uninzi lwala magama obufazi ayesakuqala ngesimaphambili uNo-. Igama lobufazi ngokufanayo nelo linikwa umntwana lithi lichongwe kujongwe intsingiselo yalo. Kuye kuvakaliswe ngalo umnqweno othile wekhaya elo ngaloo mfazi limfumeneyo. Maxa wambi igama lomntwana wokuqala liye lithatyathelwe kweli gama, umzekelo ukuba umfazi kuthiwe nguNothandekile umntwana wakhe wokuqala inganguThandekile. Siyabona ke ukuba umbhali xa echonga igama likaNothozamile ulandele le nkubeko. UNothozamile uzotywe walilandela eli gama kuba enziwe wangumfazi othozamileyo. Luphawu oluthandekayo nolubukekayo emfazini olu kuba lumenza abe nesidima esenza ahlonitshwe. Loo ntlonipho ayifumanayo idala ukuba kuhlonitshwe nomyeni wakhe kwanomzi lowo wasemathileni. UNothozamile uyazibonakalisa ezi mpawu kuba kwasekuqaleni kwebali sidibana naye eyucwa, egxekwa, ekwangxoliswa nguninazala kodwa asiva nakanye emphendula. Usuka enze loo nto amyalela ukuba ayenze. Njengamntwana ukhulele edolophini besiya kulindela ukuba aziphendulele babe bexambulisa koko uthe cwaka. Siyeva nokuba ukungazali kwakhe kwenza ukuba kuwe iintetho ngeentetho egxekwa. Nalapho asiva zimpendulo zakhe.

Kuqaqambe nangakumbi oku kuthozama mhla ngengxabano eyadalwa nguGaxa, unyana kaNomajavu owabetha ihashe elalingumqheliswa likhwelwe nguPhilabadane latsho laphaphatheka laya kugila umntwana kaNomalanga. Loo nto yafezekisa umnqweno kaNomalanga wokuziphindezela kuNothozamile kuba wayekhohlelwa ukuba loo ngxaki wayenayo yokungalali kakuhle yayibangelwa kukuthakatha kukaNothozamile njengoko wayesaziwa njalo kuloo ndawo. Ngomnye wabantu ababegxeka benyemba uNothozamile wada wagqibela ngokumthiya. Le ntiyo siyiva kumazwi akhe emveni kokuba kwenzeke le nto xa athi: “Ndanditshilo ndathi ndoza ndiziphindezele! Yiyo le ke loo mini, ayifikanga igalelekile” (p.23). Usongela uNothozamile ngempazamo engadalwanga nangumntwana wakhe kuba equlethe ububi. Usebenzisa elo thuba ukuphumelelisa loo mnqweno wakhe ngaye. Elo tyala lade laya kufikelela emapoliseni ngokuthi uNomalanga aye kumangala. Endleleni eya apho kwakugwadiwa loo nyewe kukho abathethela ukubathelekisa. Nonina kaGaxa wayethethela ukuba abafazi babe ngakwicala lakhe kubekwe uPhilabadane ityala. UNothozamile zange aphenjule nanye into walinda abagwebi ukuba benze umsebenzi wabo. Oko kuthozama kwakhe kwamsindisa kokungaphezu kwezo ntetho.

Igama uMgxekeni sisiyaleli esithetha ukuba ubani makanyenjwe. Isimamva u-ni sibonisa ukuba akamnyanga lo mntu uyalelwayo koko baninzi. Le nto yenza siqonde ukuba lo mlinganiswa ubegxekwa luninzi. Umntu uye agxekwe ngenxa yezinto ezingathandekiyo anazo okanye azenzayo. Lo mlinganiswa kwasebuntwaneni uchazwe njengoyena mntwana owayelixelegu elalisoloko limdaka. Yinto eqatshelwa nangubani ke le emntwini kuba umntu ongazithandiyo akathandeki. Yiloo nto ubuxelegu bugxekwa luluntu. UMkiva (1995:18) uyakubonakalisa ukungathandeki kobuxelegu kumbongo wakhe. Uthi xa ebuchaza:

Yint' ongeyiniki bani;
Yint' ongeyiboleki bani.
Ing' ayingebonwa ndawo;
Ing' ayingebonwa mntwini.

Lihlazo lihasa;
Ngumdintsi lityheneba;
Lukhwekhwe sisanama;
iyosulela mayichaswe.
Onabo akabufuni,
Kodwa bomzing' okokufa.
Ongenabo uyabucekisa,
Kodwa bunqonqoza ngenzondelelo.
Ngumtshabhisi buhl' onetyheneba;
Ngumgugisi kamgulisi;
Ngumgxekisi kamhlelisi;
Ngumhlobo katyhafile noxumbululu.

Amagama asetyenziswe ngulo mbhali akubonakalisa kucace ukucekiswa kobuxelegu. Ukwayiphawule naye into yokuba kudala ukuba agxekwe onabo. Lo mlinganiswa imlandelele nto yoku kugxekwa kuba naxa sichazelwa inkangeleko yokufika kwakhe esinaleni kuthiwa, “Wayegxekeke ngokwenene elilandele igama lakhe” (p.43). Yiloo nto eyadala ukuba uPhilabadane aphoxise ngaye esithi uyabahlaza ngebhulukhwe awayeyinxibile ithe xhwa. Umbhali ulikhethe ngobuchule nalo eli gama ukuze agxininise ukuba nomntu ongathathelwa ngqalelo uyakwazi ukuphumelela. Emveni kokuba ebethwe lilizwe uPhilabadane ugqibele sele engxwelerhekile kwanyanzeleka efumene unyango. Phakathi kwabo bantu babemnyanga kwakukho ugqirha onguMgxekeni sele engasamazi nokumazi. Kwakuphelile ukugxeka esamkela uncedo kuphela.

UMhlayivayo naye izenzo zakhe zingqina le nto ithethwa leli gama. Ukumka kukaNgqabavane owayengumnini fama waye washiya lo mlinganiswa ukuba aphaathe. Wazitsala iintambo engqwabalala egqitha noNgqabavane lowo njengoko sisiva xa echazwa ngesi simo kusithiwa:

Lahamba ixesha abantu bephethwe nguMhlayivayo kunjalo nje kwacaca ukuba kuphethe gxagxa limbi. Kaloku urheme lo wayengazange wayifumana inyhweba yokuphatha abantu ... Yayiselubala ke ngoko into yokuba akakwazi kwaphela ukuphatha abantu.
(p.27)

Ungumhlayivayo wokwenene, uyabonakala ukuba uyayiqabuka le nto yoku kuphatha akayiqhelanga kuba wayesoloko ephantsi kwesandla somfama lowo naye. Nale ndlela achazwa ngayo iphuhlisa ukuba ngenene yayilicham elo wayelifumene. Waye wasilela kobo bunkokheli kuba eyolelwe kukongamela yiloo nto agqibela egxotha uMinenzima kuba wayebonakalisa obo bungangamsha bakhe. Waye wangakwazi ukuqiqa ayibone loo ngxaki yayize noMinenzima kuba elibele kukuthwala itshoba ngenxa yesi sikhundla wayesiphathisiwe.

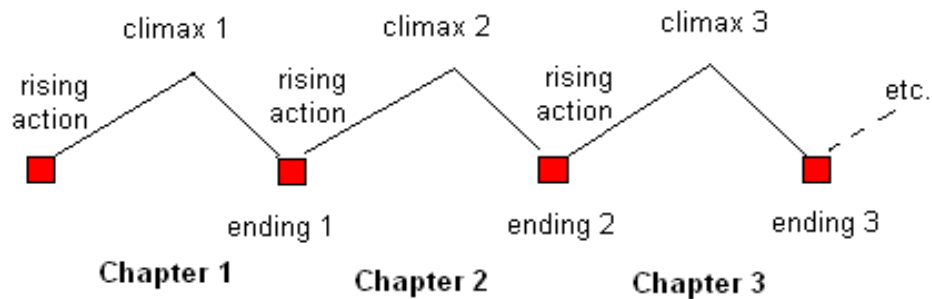
3.4 Indlela akhiwe ngayo amabali

UHawthorn (1992:44) uthi xa echaza isakhiwo sebali: *“a plot is an ordered, organised sequence of events and actions.”* USatyo (1991:71) ecaphula ingcali uForster uyavumelana nale ngcaciso xa athi: *“isakhiwo sebali ke lucwangciso lwezinto ezihlayo okanye ezenzeka ebalini.”* Uhambisa athi xa kusenziwa olo cwangciso kugxininiswa kunobangela nesiphumo.

UBoulton (1975:45) uyavumelana noku naye, uthi: *“Plot is a story, a selection of events arranged in time, ... A true plot, however, is rather more, it has causality; one thing leads to another; ...”* ULuwaca (1989:4) uyangqinelana nezi zimvo xa athi ukuze licwangciswe ngokukuko ibali kufanele iziganeko zilandelelane kakuhle ngokokuhla kwazo, esinye sikhokelele kwesilandelayo ngaphezulu kubalulekile ukuba zithungelane. Inoveli inezakhiwo ezahlukeneyo. Kukho isakhiwo sesithethe (traditional plot).

Esi seso sakhiwo sahlulwe sanesiqalo, isiqu kunye nesiphelo. Sesona silandeleka ngokulula, iziganeko zilandelana ngokucacileyo. Sikho eso sakhiwe ngamanqanaba afana nawomdlalo weqonga (dramatic plot). UBrooks noWarren (1959:36) bawachaza kakuhle la manqanaba. Bathi ibali liqala ngengabula-zigcawu (*exposition*) babuye bathi: *“[it is] – the “setting forth” of the assumptions from which the story will develop.”* Emveni kokuba sazisiwe ngemasikulindele ebalini okanye ngalo mbandela ungundoqo webali kulandela ukungqubana kwezinto (*complication*) nabathi, *“... it presents the increasing difficulty encountered in the movement towards stability.”* Ukusuka apho kuyiwa kuvutho-ndaba apho ibali lifikelela encotsheni (*climax*). Apha kufikelelwa emdeni kwaye kulapho kulindeleke inguqu. Isisombululo esizisa le nguqu silinqanaba elilandelayo nelaziwa ngokuba linqanaba lokusonjululwa kwezinto (*denouement*). Zakuba zisombulukile zonke izinto kulandela inqanaba lesiphelo. Maxa wambi isisombululo eso siye sibe sisiphelo sebali (*ending*). Esinye isakhiwo seso sohlulwe ngeziqu (*episodic plot*). UChifan (2012:3) usichaza enjenge esi sakhiwo: *“An episodic plot ... consists of a series of loosely related incidents, usually of a chapter length, tied together by a common theme and/or characters.”* Uhambisa athi isiqu ngasinye sivula ngokuyondelelana kwezinto (rising action) okukhokelela kuvutho-

ndaba (*climax*) ze kulandelwe sisiphelo (*ending*). Usebenzise lo mzobo ulandelayo ukubonakalisa la manqanaba obu bume bezahluko zesi sakhiwo:



Isimo sentlalo naso sithi sisetyenziswe ukudala ezi ziqendu. Umlinganiswa okanye abalinganiswa abaphambili baye bamane besuswa kwenye indawo basiwe kwenye. Oku kufuduswa kukukhula kwebali nokuthi kudale iziqendu ezo. Iziganeko ezihlayo kwisiqendu ngasinye ziye zahlukane zidale izigaba okanye iindima kwisiqendu eso.

Ukuze ibali lakheke ngokukuko kufanele liyondelelane. Kuye kusetyenziswe izixhobo ezithile ukuliyondelelanisa. Esona sixhobo siphambili ekwenzeni oku yimpixano. Xa ibondeke kakuhle iye idale umdla kubafundi. NgokukaSatyo (1991:71) impixano le yeyona isisihlahla ekwakhiweni kwebali. Uthi kufuneka kube khona ungquzulwano oluthile noluthi luqhubele phambili ibali side siyokufika kwisisombululo solo kruthakruthano. UBrooks noWarren (1959:36) bathi le nto iza kudala impixano apha ebalini kufuneka siyaziswe okanye sidibene nayo kwasekuqaleni kwebali. Ukukhula kwempixano kuko oko kukhulisa yaye kuliqhubele phambili ibali.

Esinye isixhobo esibalulekileyo lixhala. Ixhala athi alifake abafundi umbhali linceda ukuyondelanisa le mpixano. UAbrams (1971:140) uphawule ngokubaluleka kwexhala kwisakhiwo sebali ingakumbi kwisakhiwo sesithethe, uthi:

A concerned uncertainty about what is going to happen especially to those characters whose qualities are such that we have established a bond of sympathy with them, is known as suspense. The interplay of suspense and surprise is a prime source of the vitality in traditional plot.

Eli xhala ligcina abafundi benomdla kuba basoloko befuna ukuqonda ukuba yintoni eza kude ihle. Lilo elidala ukuba babandakanyeke ebalini ngemvakalelo yabo. Liyabathimba bazibone beyinxalenye yebali nabo.

3.4.1 Isakhiwo sebali lenoveli *UDingezweni*

Inoveli *UDingezweni* ibali layo lakhiwe lalandela isakhiwo sesithethe. Lo mbandela ungundoqo sihle saziwa ngawo livula nje ibali nanjengoko kulindeleke njalo kolu hlobo lwesakhiwo. Kusetyenziswe iingxoxo phakathi koNyubatyha noMaMfene ukwandlala le ngxaki yengqeqesho ebantwaneni. Usebenzise abantu abangabazali ekufaneleke ukuba baya kuqonda ukubaluleka kwengqeqesho nangona kucaca ukuba ayingabo bonke abantu abanalo olo lwazi. Ezi zinto bamana ukuzivelisa zenza siqonde ukuba kobakho imiphumela engemihle xa isilele ingqeqesho yaye loo nto iza kudala impixano apha ebalini. Ukukhula kukaDingezweni aya engqineka amazwi kaMaMfene kuba waya esiba nesimilo esibi ngenxa yeemfundiso zikayise. Uthe akuba sexabisweni lokungena isikolo wabhaliswa naye nguyise yaye wafika wabonakalisa ubukrelekrele kodwa waye wasiyeka kwakwibanga labaqalayo. Uyise nguye ncakasana owamncedisayo ukungakuboni ukubaluleka kwemfundo ngenxa

Akubanga thuba lide ebashiyile uMaMfene wazivuna iziqhamo zengqeqesho yakhe uNyubatyha. Baye bajongana nentlupheko enkulu nanjengoko wayengekho ngoku loo mntu wayebaxhasa. Bagqibela bethengisa iinkuni ababezigawula. Ukugawula ngumsebenzi ofuna amandla abe uDingezweni wayekhule engazanga wafundiswa msebenzi. Oyena mntu wajongana naloo msebenzi ubukhulu becala yaba nguNyubatyha lowo kuba uDingezweni wayesuka anyamalale. Bekulindeleke ukuba abe ngoyena mncedisi wakhe kuba yinkulu yakhe kodwa akaluthathi olo xanduva kuba engazanga waqhelaniswa nalo. Wayethi akumngxolisa ambombozele enengcwangu uDingezweni. Wayesenza oko kuba wayengayiqhelanga into yokukhalinyelwa ingakumbi nguye. Kukhula laa ngxaki wayeyondla uNyubatyha engeva kunqandwa nguMaMfene. Namhlanje wenza into awayeyichasile. Nguye ngoku okhalimayo koko akaphulaphulwa kuba ujika into esele isisiqhelo kuDingezweni. Akasakwazi ukubuya umva ngoku kuba sele ingene loo mfundiso yakhe. Wayehleli ubomi obubuhlungu exakene naloo ngqeqesho yakhe. Loo meko yakhe ichazwa ngolu hlobo: “Wayenguyise ngegama ngokwasezinyaniseni wayengunyana kaDingezweni nanyana isizananina esingakhathalelwanga nguDingezweni” (p.25). Uva into embi ngoku, ukuphathwa ngumntwana akugqiba ukumzala. Akayifumani intlonipho nanjengoko engazange wayityala loo mbewu kuDingezweni. Nabantu ababeyibukele le nto babengamveli nosizi ngenxa yokwazi ukuba nguye owayehlola umntwana izinto ezingatshongo khona. Usele yedwa ngoku naloo ngxaki uMaMfene uzilalele kobandayo. Unga unikwe ukuphumla kolo xanduva kuba eyenzile eyakhe imigudu nemizamo yokuqeqesha uDingezweni. UNyubatyha uyoyiswa ngoku ngunyana wakhe yaye akukho bani unokumncedisa ukujika eso simo.

Ikhulile loo ngxaki uDingezweni enguzwilakhe ongeva neengcebiso zikayise. Ubethi naxa embonisa ngezinto anamava ngazo angamnanzi. Zezo nkani zakhe ezade zongeza ubutshaba obabukho phakathi koNyubatyha nabantakwabo. Ukufadalala kwengqeqesho yalo mzali mnye kuchaphazele abantu abaninzi. Unyana womninawa kaNyubatyha ufa ngenxa yalo nyana wakhe unguDingezweni. Kwakugxekwa yena ngoko ngenxa yokungaqeqeshi kwakhe. Ayiphelelanga kwelo khaya lakwaNgxongo loo nto koko yaye yanwenwela nakwisizwe ngokubanzi. Iqale kancinane emzini kaNyubatyha yaya ikhula yade yagqibela ngokubandakanya abantu abaninzi. Ngenxa yefuthe elibi awayenalo uDingezweni kwabanye isizwe saye saphulukana nocwangco. Abantu bayeka iimbutho zangokuhlwa ngenxa yokuphela kokhuseleko. USinxo (1973:66) uthi kubalulekile ukuba abantwana bonke baqeqeshwe ngabazali babo kuba ububi obudalwa kukungaqeqesheki komntwana buthi bosulele nabanye. Ukubeka ngolu hlobo oku:

Yiyo loo nto ke kufuneka wonke umzali eqeqeshile. Kungenxa yokuba inkohlakalo yokungaqeqeshi ayipheleli kubantwana bakhe nakuye kuphela; iya juba iye konakalisa ihlabathi liphela. Inkohlakalo ifana nebhula – iya sulela. Umntwana ongaqeqeshwanga kowabo, ongenasimilo ke ngoko, uya kuhamba esonakalisa abantwana abaqeqeshiweyo kwawabo amakhaya.

Ukuswela kukaDingezweni ingqeqesho kuphazamisa uxolo obelukho esizweni. Wonke ubani wasola uNyubatyha ngalo nto kwade kwakho nolitsolisayo esithi: “UNyubatyha akamsulwa etyaleni oku kwakhe ngenxa yengqeqesho embi emntwaneni wakhe” (p.42). Uhamba egxekwa kuthethwa kakubi ngaye ngenxa yokusilela ekwenzeni umsebenzi wakhe. Iimpazamo zakhe zifaka nabanye abantu ezinkathazweni ngoku. Kuyacaca ke ukuba umzali ongaqeqeshiyo ubulala isizwe siphela. Kwathi ke kuba abazali besizwe bengafani noNyubatyha beza necebo lokubhangisa loo mkhwa. Leli cebo elaqhubela amanye amakhwenkwe emigodini kodwa washiyeka uDingezweni waxolela ukuhlala ezindle. Uqala

kancinane esiba lilolo elingenabani ngenxa yokungakwazi ukuphila nabanye abantu. Kwaba nzima kuye wade wabona naye ukuba kunyembelekile alimsebenzelanga nelo cebo lokuzimela endle. Wazikhulula kuloo ngxaki ngokucela ukwakhelwa ibhoma oluswe. Uthatha isiko elihlonitshwayo alisebenzise ukuzikhulula kwingxaki ajongene nayo. USoga (1937:85) uthi iinjongo zeli siko lolwaluko emakhwenkweni yayizezi:

Amakhwenkwe la abesaluswa, kusithiwa namhla angeniswa ebudodeni.

Labe ke ilelinye lamasiko ayimvelo kwaXhosa noNtsundu, ekude kumnqabele nokuba alilande ... Ukwaluka nesuthu, neengqeqesho zasemakhankatheni ibikukwenzela ukuba inkwenkwe ibe ngundiyalwa namhla egameni lenkosi yayo; lo nkosi yaluke nayo. Ibikukuyifundisa ukunyamezela iintlungu, ize ibe yindoda eqinileyo enge-ethe-ethe ngomhla wentonga. Silapha ke isidalo nemvelo yeli siko.

Olu luvo ludala ithemba lokuba kobakho utshintsho siguquke isimilo sikaDingezweni. Sibona ecinge into eza kumxhobisa incede nesizwe nanjengoko ulwaluko olu lubonwa njengesikolo sokufundisa ubudoda. UGrootboom (2008:32) uyahambisana nolu luvo lokuba ulwaluko yindawo yokuxonxwa kwezimilo zamakhwenkwe. Uthi: “Ulwaluko sesona sikolo sabaNtsundu kuba kulapho kungxalwa khona zonke iimfundiso zokwakha ummi onguye nohloniphekileyo.” UDingezweni uzifaka kweso sikolo ngokunyanzelwa yimeko. Mandulo ibiluxanduva lukayise wenkwenkwe ukuba xa sele eyibona ukuba isexabisweni enze izicwangciso zokuyalusa. UDingezweni uzithathele ngokwakhe eso isigqibo ngenxa yoko kungathobeki kwakhe. Le nto yokuzigqibela ithi ikhanyise into yokuba usenokungaziva ezo mfundiso kuba iinjongo zakhe zokuba lapho ingezizo ezo zazekayo koko ikukufuna ukuphinda amkeleke esizweni.

UGrootboom (2008:32) uthi ukuze zibe zingene ngokwenene iingqeqesho zasebakhwetheni kophawuleka oku: “Kufuneka abonakale emva kolwaluko ukuba unesimo esitsha [kuba] amaXhosa ayayifundiswa intlonelo, nendlela yobuntu obudala ngelaa xesha ehleli esuthwini ...” Akafundanga nto nakwesi isikolo uDingezweni kuba kusemveni kwelo siko kanye apho waxabana noyise wade walitshikilela ikhaya. Sibona lingasebenzanga kuye apha kuba ubuye esenezo nkani zakhe yaye engahloneli. Le nto iphuhlisa ukuba ulwaluko olu yinto eyongeza koko sele ekufundisiwe umntu, imxhobisa ngendlela yokuziphatha kwibakala elilandelayo. Oku kucacisa mhlophe ukuba abantwana kufanele baqeqeshwe beselula ukuze bakwazi ukuhlonela. Oku kungqinwa nangamazwi kaSinxo kwinoveli yakhe ethi *Umzali wolahleko* xa ephawula ngesisombululo eseza namadoda ukuphelisa ubunjubaqa kumakhwenkwe elali yaseNjwaxa. Amadoda agqiba kwelokuba oluswe loo makhwenkwe. USinxo (1973:10) uthi ngeli cebo:

Ubona sinje nje nje isizwe ukonakala, kukungaqeqeshwa kwabantwana
besebancinane ... Yintsomi, maXhosa, into yokuba umkhonto lo, intsimbi le,
iya kuze ilungise isimilo somntu.

La mazwi abonakalisa ukuba umntu akakwazi ukutshintshwa lulwaluko kuphela. Luphawu nje lokuba ungene ebudaleni ingeyiyo indlela yokulungisa bonke ubugwenxa bakhe. Kwaba njalo ke kuDingezweni. Ulwaluko lwamvulela nje amasango okuba abuyele ebantwini kodwa isimilo sona asakhe sitshintshe.

Ukushiya kukaDingezweni ikhaya kukuqala kwesiqu sebali. Uthathwa asuswe kowabo abekwe yedwa elizweni kungekho namnye umzali ukuze sibone iziphumo zokungaqeqesheki. Ukhutshwa ngengxabano phakathi kwakhe noyise. USatyo (1991:72)

uthi impixano sesona sihlahla kwisakhiwo sebali. Umbhali uluvelisile olu ngquzulwano phakathi kwaba babini nangona lungakhuliswanga kuyaphi. Ibe ncinane kakhulu le nto bangquzulene ngayo sabe sesifikelela encotsheni yebali. Le ngxabano ikhawuleziswe zinkani zikaDingezweni. Eso similo sakhe sadala ukuba baxambulisane okomzuzwana wabe sele ebamba amazwi ambalwa, wemka. Yiloo ngqeqesho ifadaleleyo edala ukuba angakwazi ukumelana nokuboniswa abone kumlungele ukuba alishiye ikhaya. Umbhali umbeka kwiindawo ezahlukeneyo ukuze asizobe umfanekiso weengxaki abathi bajongane nazo abantu abangazange baxhotyiswa ngeemeko zobomi. Uhamba endululwe nguyise ngenxa yoko kuziphatha kwakhe ngamazwi ayintshwabulo athi:

Ndithi kuwe hamba. Kudala ndibona ukuba wenza isichwe sokuba uhambe. Yiya apho kudliwa khona ubomi ngaphandle kwemigudu. Uze undikhumbule wakufika khona. Andifuni kuphinda ndikubone phakathi kwamasango omzi wam. Undidanisile kwaye undihlasisile ezizweni. Ndiyaphinda ndithi ezam izandla ndizihlambile.

(p.64)

UNyubatyha uyamkhalala ngoku uDingezweni kuba akakwazi ukumelana neso simo sakhe. Kwelinye icala sibona ubuzwilakhe bukaDingezweni. Akeva naxa sele esalathiswa into engazange yabonwa nasezimbalini. Umka esiya kufuna elo zwe alalathiswa nguyise. Siyazi singabafundi ukuba alikho ilizwe elifana nelo. Umntu usebenza nzima ukuze adle ubomi. Oku kungqinwa nangamazwi kaDlelaphantsi apha ebalini owayembonisa ngempazamo yakhe yokushiya ikhaya. Uthi:

“Xa uyihlo wayethetha ngelizwe ekudliwa kulo ubomi ngaphandle kwemigudu wayethetha ukuba alikho ilizwe elinjalo apha emhlabeni, kuba kuthiwa kweli limagad’ahlabayo ubomi ngumzamo. Ilizwe ladalwa ngokufanayo, yiNkosi enye, ngomthetho omnye. Apho uvela khona nangale yure sithetha ngayo bayasebenza, babila besoma. Uya kuligqiba lonke eli limiweyo kodwa ilizwe elinjalo

akusokuze ulalame ude ufe.”
(p.147)

Uhamba esiya elizweni eye kubonakalisa iimfundiso azifumene kuyise. Ukumka kwakhe wahamba ebhadula apha esithubeni. Wehla esonyuka efuna elo lizwe lobumnandi nangade afikelele kulo. Endaweni yokufumana olo lonwabo wasuka wadibana namanzithinzithi obomi kwabe kukubi ke kuba wayengawaqhelanga engakwazi nokumelana nawo. Uqale kwalapho endleleni ukuntlithwa bubomi exakene nendalo. Yanga iyamohlwaya ngokungabi nantlonipho kumzali wakhe. Akazange oyike nangona wayebona ukuba ubomi bakhe busesichengeni. Waqinisela efunzele phambili ngenxa yokuba engenakuzibona esiwa phambi koyise acele uxolo. Wahamba wade waya kugaxeleka kwaKomani. Wathi efika nje apho zabe zibonakala iziqhamo zokuyeka isikolo. Iimfundiso zikayise zaye zamdalela ubunzima. Ngethuba ekhula wayebona uyise njengomthetheleli namhlanje ubomi bunzima kuye. Waye waqeshwa ngumlungukazi othile. Kwakunzima apho asuke abibitheke ngumsindo kuba bengaqondani ngentetho. Kwakude kufuneke netoliki. Ngokuhamba kwexesha wade waqhela wakwazi ukuzisebenzela nangona engazange anyamezele thuba lide kuba waye waqhvesha emva kweenyangana nje ezimbini.

Wagqithela phambili eqhubeka nohambo. Loo malana wayenayo yanela itikiti elamlehla esithubeni kwanyanzeleka eqhubeke ngeenyawo. Uhamba imigama emide ezula efuna into engekho ngenxa yesimilo anaso. Akakwazi nokunyamezela ngenxa yaso. Wade waya kuphoseleka eKhaniwe. Waye waziqeshisa ezintendeni apho kwakulungiswa khona indlela. Uqale apha ukuphila phakathi kwabantu abaninzi. Zabonakala iziphumo zentswela-ngqeqesho. Kwakunzima nokwenza imisetyenzana engephi efana nokuchola iinkuni

zokubasa ngexesha likatshayile. Wayezimisele ukulala emqokozweni asetyenzelwe ngabanye. Esenza konke oku nje kungenxa yokuba sele ekhulelwe bubuvila kuba engazi nawuphi na umsebenzi. Ngelishwa lakhe wayedibene noontanga bakhe ngamandla ababemxelela ngokungafihli ukuba makachole angahlali kubo emagxeni. Waqhubeka esenza loo nto nangona sele esiva ezo ntetho. Le nto yamdalela ubutshaba exolele ukulwa kunokuba achole. Ngenxa yoko kuziphatha wagqibela engafunwa ecatshekulwa. Oko sikuva kumazwi athi: “Wayengasenamdintsi nje kwabanye efungele ukungacholi eli xa abanye babebulaleka bechola bediniwe ukuphuma kwabo emsebenzini” (p.83). Wayengoyiswa kukuchola kuphela nomsebenzi lowo wayewuqeshelwe wawumongamele. Siva ngendlela awayeziva ngayo apho xa kusithiwa:

Wayengazilibali iintsizi aphakathi kwazo uDingezweni kodwa kumadoda azimisele ukuphangela kwakungekho nto itheni ingathangani. Yayinzima le dyokhwe kwawakhe amagxa. Wajonga, wajonga, wavakala ethetha yedwa ngenye imini esithi, “Andihlalanga apha.”
(p.81)

Uzibona ehlupheka ngento engathathelwa ngqalelo ngabanye. Iimfundiso ezingatshongo khona zikayise zimenza oyiswe nayinto eluncedo kuye kuba ngokwenza loo msebenzi ubeya kufumana intlawulo eya kumnceda ukuze aphile ubomi. Akazange ahlale thuba lide kanye ngokwamazwi akhe. Washiya apho engabhungisanga wanga ngumntu lo ubethwa ngumoya kanti umkile njalo.

Ukusuka apho imibombo wayibhekisa eGoli. Kulapho wathi engena wabe esamkelwa yimigewu eyaphantse yambulala. Ujongana nobunzima bokhuseleko ngoku. Ubexakwe bubunzima bomsebenzi ngoku kuya kubandakanyeka nobomi bakhe. Ngeli thuba engena

kwesi sixeko sele ehamba ngeenyawo imalana awayenayo yaphela esekude. Wadibana nemiguvela eyamfuna imali wathi akungabi nayo yazungula umphefumlo. Wasinda cebetshu ngokuthi ithi isamsukela njalo suke kugaleleke amapolisa. Wabe uyancedakala nangendawo yokulala ngobo busuku kuba naye waba ngomnye wamabanjwa nangona wayebekwe tyala limbi yena. Uzithwalise ubunzima ezibeka exhaleni lokungabi nandawo yokufihla intloko eshiya ikhaya ebekhuselekile kulo.

Ngeli thuba afika eGoli lixesha lengcinezelo ngokwasezimbalini zeli loMzantsi Afrika. Wayaphule omnye wemithetho yelo xesha. Wayengayihlawulanga irhafu eyayimiselwe abantsundu kuphela waba ke ujongana nengalo yomthetho. Ngomhla wetyala wafumana amanye amava. Le mini yabonakalisa umahluko phakathi kwenkqubo yobulungisa yaseNtshona kunye neyakwaNtu. Nalapha kwathi kwabonakala ukuswela kwakhe imfundo. Wamangaliswa yiyo yonke into eyayisenzeka apho ade maxa wambi angeva nemibuzo awayeyibuzwa. Eyona nto yatsala umdla wakhe ngaba bantu babexoxa ityala ngokwale ndlela nabachazwe ngolu hlobo: “Kwenyuswana kuhliswana ngaba bafo banemithika, bezibalula ubuciko” (p.103). Imithika iyazeka ukuba luphawu lokuba ubani unemfundo enomsila. Aba bantu baxoxayo kwezi nkundla zasentshona bayifundele le nto bayenzayo.

Yaphinda ingqondo kaDingezweni yathinjwa nayitoliki esothuswa kukuva umntu okwazi ukuthetha iilwimi ezingako. Kule ndawo umbhali uphuhlise indima yeetoliki kwiinkundla zamatyala. Uvelise ingxaki ebekunokujonganwa nayo ngenxa yokuba abantu bengavani ngeentetho. Le ndlela yahluke kakhulu kuleyo yasezilalini nayaziyo uDingezweni, apho

ityala lixoxwa komkhulu kusetyenziswa ubulumko bemveli ukusombulula ingxubakaxaka ekhoyo. Ukususwa apho uDingezweni wasiwa ekomponi wabe uqeshwa emgodini. Yile ndawo wayeyibaleke eselula abanye besabela kuyo. Uzincamela kuyo ngoku kuba ebaleka uyise.

Siyaphawula ukuba uDingezweni lo umana ukususwa endaweni asiwe kwengathi ithe kratya ngobunzima kunaleyo ubesuka kuyo. Le misebenzi amana ukuyifumana iyelelene kuba ifuna amandla yaye ibandakanya ukumba. Usuke ezilalini waya kwidolophana yakuKomani apho wayesebenza umsetyenzana wasegadini. Ukusuka apho wafumana umsebenzi wasendleleni apho indoda ihlala iphethe ipeki isimba isebenza nzima. Sizotyelwe bacaca ubunzima balo msebenzi kula mazwi alandelayo:

Kwakuvulwa indlela, ityenenezwa, isolulwa izagobe ezibi. Kwezinye iindawo yayinqantsa inyuka iintaba kufuneke kumbiwe ukuze ingabi namaqhina enyuka gqitha. “Yho –o! Gadla! Yatsha le nyama! Gadla!” Yayisitsho indoda ibetha ngepeki isenzela ukuba iipekei zingehli ngokuhla, kuba loo nto iyatyhafisa ... Yayiqinise umqolo indoda isimba phantsi kungekuko kwenye eqolo. (p. 91)

Usuka kobo bunzima uya kobungaphezulu eGoli kuba ngoku kwafuneka embe ngaphantsi emathunjini omhlaba. Lo wona umsebenzi awufuni nje amandla koko ukwabeka nobomi bakhe emngciphekweni. Simbona engade ayifumane le ndawo ayizungulayo ukuze aphile ubomi obo ngaphandle kwemigudu endaweni yoko uya efumana ubunzima ngakumbi.

Usolelo engusithubeni oqhutywa ziinkani ukuya phambili. Ukumka kwakhe eGoli waphuma ziphephuka ngenxa yobomi balapho. Wasinda cebetshu ekufeni eza kubulawa ngenxa yezo nkani zakhe. Ezinyaweni zakhe kwafa abantu kuba kwakuzungulwa yena. Wathi akungabikho kwaliwa nabo babehlala naye ngokumyeka ahambe. Nalapha sisabona isimilo sakhe sixakekisa abanye. Ude abizwe ngelikaphembeshiya kuba loo mlo waqala ngenxa yakhe wabe yena emkile. Ubaleke apho waya eNatala apho wafika wasebenza kumgodi wamalahle iNgagane ngaseNewcastle. Kule migodi wayenyamezela ayigqibe ijoyini yakhe kuba imithetho yayo yayimnyanzela ukuba aligqibe elo xesha wayelisikelwe okanye ajongane nomthetho avalelwe. Ukusuka eNgagane waya kusebenza kumasimi eswekile eDlokweni ngaseStanger. Kulapho satshintsha kakhulu isimilo sakhe. Waye watshintsha nangokwenkangeleko ngenxa yokutshiswa ngamalanga nangumenzakalo awayewufumana. Wakhulelwa nayinkohlakalo ehlelise abantu kabuhlungu. Oku kwadala ukuba alwe imihla nezolo nokwenza wazala izinxenxe. Ukwaphulukene neliso ngenxa yoko kuzula kwakhe. Kukwalapha apho wangenwa buburhumsha obadala ukuba abe lilolo. Isimilo sakhe saya sisiba sibi nangakumbi. Endaweni yokuba athi xa ekhula abuyise unyawo ajike kwisimo ebesiso wasuka waqatsela. Wade wafumana negama likaReward nekuthiwa xa kuchazwa intsingiselo:

Kaloku eli gama lithi “Reward” naxa esiNgesini lithetha umvuzo nje,
ezincwadini zoburhumsha lithetha umntu ozondwa kuzo zonke iindawo.
(p.133)

Wagqibela ngokufumana amagama amabi ngenxa yokungakwazi ukuziphatha. Akafunwa bani ngenxa yeso similo sakhe. Wagqibela ekwalixhoba lotywala waqwela ngokutshaya umya. Ezi zinto ubethi akuzisebenzisa zimenze abe nendelelo neyadala ukuba azondwe nangakumbi ngabantu. Akadalanga ubutshaba phakathi kwakhe nabantu kuphela koko

waba lutshaba nakwisiqu sakhe. Wayezityhefa esonakalisa impilo yakhe ngotywala neso siyobisi. Sithi simvele usizi kule ndawo kuba ube lixhoba lengqeqesho elagqibela linobungozi nakubomi balo.

Ukuphela kwejoyini eDlokweni waye waphindela eNgagane. Wabuya sele ewuxhome kakhulu umgangatho wenkohlakalo nokuziphatha kakubi koko aya ephela wona amandla badlala ngaye abantu ngeliziphindezelayo kobo bubi wayebenza kubo. Yile ndawo liphela ekuyo ibali liphela ngentlekele yokufa kakhe. Akafi ngenxa yoko kuziphatha kwakhe koko ngenxa yelishwa lokuwa komgodi. UBrerenton (1968:20) uthi xa echaza intlekele.

A tragedy is a final and impressive disaster ... It often entails an ironical change of fortune and usually conveys a strong impression of waste. It is always accompanied by misery and emotional distress.

Ufela elizweni elitshipha ngenxa yokuswela ingqeqesho. Sele kuvela le ntlekele elapho nje kungenxa yokungafuni kwakhe ukuphinda abonane noyise. Ugqibela enenzondo kulo mzali ngenxa yokungamfundisi kwakhe ukuziphatha. Oku kufa yinto yokugqibela eba sisiphelo solo hambo lwakhe. Iinkani abenazo kwanekratshi lokungakwazi ukuzithoba lagqibela limkhokhelela ekufeni. Le ntlekele ithi ishiye uNyubatyha exhelekile emxhelweni. Ngomhla wombiko wakhathazeka wade waziphalaza iinyembezi. Walila kabuhlungu wade wanqandwa ngumhlobo wakhe uMpayipheli embuza ukuba xa bebesoloko bebhujelwa bona ubelila ngasonye kusini na kuba engazange walila ngolo hlobo ukuva kwakhe imibiko. Uthi ngenxa yokungaphulaphuli kwakhe uDingezweni aphelele elizweni. Ugqibela ngokufa esekuloo hambo wayeyithathile esafuna elo lizwe wayekhonzwe kulo nguyise.

3.4.2 Isakhiwo sebali lenoveli *Umsinga*

Inoveli *Umsinga* ibali layo lakhiwe ngeziqendu. Zintlanu iziqendu zayo nezibonakaliswe njengamacandelo kwisalathiso. La macandelo anikwe izihloko nezingamaxesha emini. Ziqala ngexesha lokuphuma kwelanga ade aye kuma ngocolothi. Alandelaniswe ngale ndlela imi ngayo imini nokuluphawu lokuthungelana kweziganeko. Ezi zihloko zimele ubomi bomntu. Ukuphuma kwelanga kufanekiswa nokuvela kwakhe. Xa liphumayo ilanga imini isentsha ngokufanayo nobutsha bomntu xa esandula ukuvela elusana. Ngexesha lentlazane ilanga sele libuphakama kodwa ayikaqini imini. Eli xesha linokwayanyaniswa nobuntwana bomntu. Leli thuba aselula kakhulu esanqwanqwadwa eboniswa indlela. Ukuqina kwemini kufana nokungena kwakhe ebuntwini obudala. Ubushushu belanga okanye ukutshintsha kwemozulu okubonakalayo ngeli xesha kunokufanekiswa neziganeko ezahlukeneyo ezithi zimngqonge kwanezo ziye zimane ukumehlela nathi ajongane nazo ngeli xesha lobomi bakhe. Iimeko zemozulu eziguquguqukayo zingafaniswa nokutshintshatshintsha kweemeko ebomini bomntu. Ucolothi lixesha langorhatya phambi kokuza kobumnyama bexesha lasebusuku. Kusekho ukukhanya okubonakalayo ngeli xesha, ilizwe alikagutyungelwa ngokupheleleyo bubumnyama. Ukukhanya oku kumele ithemba elikhoyo ebomini bakhe. Usekho umtyhi anokuwufumana kubunzima anokuba ujongene nabo. Onke la maxesha ezi zahluko amele ubomi bukaPhilabadane. Ezi ziqendu (*episodes*) zale ncwadi ziphinde zanezigaba okanye iindima (*scenes*) ezidalwa ziziganeko ezahlukeneyo ezihla kwisiqendu eso. Ubukhulu becala umbhali ufudusa umlinganiswa okanye abalinganiswa ukudala uthungelwano lweziganeko. Isiganeko ngasinye sikhokelela kwesilandelayo.

Kwisiqendu sokuqala xa liphumayo ilanga nesinezigaba ezine, ibali liqhubeka kwifama kaQelekana, eMetele. Kwisigaba sokuqala sesi siqendu saziwa ngengxaki kaMinenzima nomkakhe uNothozamile, ukuzalela phantsi kukaNothozamile. Sivula ngoMinenzima eshwatyulelwa ngunina ngokuzeka intombi yasedolophini. Sithi sive koku kuthethwa ngunina ukuba uNothozamile lo akathandwa nguninazala. Esona sizathu sivakalayo sokungafunwa kwakhe koko kukhulela kwakhe edolophini. Uthi xa evakalisa izimvo zakhe ngaye ebhekisa kuMinenzima: “Ndanditshilo kuwe ndathi uyisaphi na indulukakazi yasedolophini” (p.1). Uphinde athi, “ ... wacanda imihlaba waya kuzeka lo nongqovu edolophini?” (p.1). Ukusetyenziswa kwezibizo “indulukakazi” kunye “nongqovu” kubonakalisa loo nzondo wayenayo kuye. La ngamagama azizithuko namanyumnyezi awahlabayo xa kuchazwa ngawo umntu. Alumeza nangakumbi kuba kuchazwa unkosikazi emyenini wakhe ngolo hlobo. Akwaquka noMinenzima lowo kuba ayamgxeka ngokungakwazi ukukhetha umfazi. Atsho sibe naloo mfanekiso wentombi eseyende sele indala yaye ithathwa ibingaziphathanga kakuhle xa kuziwa kwicala lamaqabane enawo. Akaneli nje ukumnyemba ngokumbeka la mabala koko ugqibela ngokumnuka ngobuthi, athi, “... ugcine igqwirhakazi elitya inzala yakho...” (p.4). Ngokwenkolo amagqwirha aziwa ngokubulala ngokungenalusini esebenzisa ubugqi yaye athi oyikwe nguye wonke umntu. UNogagu, unina kaMinenzima, wenza ukuba uMinenzima amoyike nangakumbi uNothozamile kuba emoyamanisa nokufa kwabo bantwana babo ukuze azikhwebule kuye. Umfaka uxinzelelo ukuze axoze mphini wumbi amshiye. Ude amkhumbuze nangomnqweno kayise ongasekhoyo. Udala isazela kuMinenzima ukuze abe nokuzisola ngokungawugcini umyolelo kayise. Umfaka ixhala ukuze ingqondo yakhe ibethabethane akholelwe ukuba ufumene isohlwayo ngokungaphulaphuli amazwi kayise.

UMinenzima uhlalele ezi ntshutshiso zikanina kodwa kuba sele emthathile loo mntwana womntu uyamxhasa. Ukhe waya eMpangeni kwelaseNatala eyokufuna igqirha elalinokunceda umkakhe. Konke oku wayekwenza ukuhlamba igama likaNothozamile. Laye lammisela ngenene wafumana umntwana oyinkwenkwe. Ukuvela kwaloo mntwana kwazisa uvuyo nangona lwaba lolwexeshana kuba waye wasweleka naye. Yaba ihamba namanzi loo mali yayikhutshwe ukuze kumiselwe loo mntwana. Nalapha sikwabona ukubaluleka kokwandiswa kosapho ngabantsundu. UMinenzima uncama ikhipha lemali ayisebenze nzima ukuze babe nomntwana. Uxolele ukusala engenanto ukuze babe nosapho nabo.

Ukufa kwaloo mntwana ke kwadala ukuchitheka kwekhaya likaMinenzima kuba unina waphinda kwelakubo eLesotho kanti yena nomkakhe bafudukela kwifama kaNgqabavane. Zonke ezi zinto zenzeka ngexesha lokuphuma kwelanga. Kusekutsha kubomi babo bomtshato kodwa sele bejongene neengxaki. Le nto ithi isikrobise ukuba zikho nezinye iinzingo abaseza kudibana nazo ngokuhamba kwexesha. Sikwajonge nakwindlela abaza kuthi bayisombulule ngayo le ngxaki yabo.

Imfuduko yakwaMinenzima yenza isigaba sesibini sesiqendu sokuqala. Le ndawo bafika kuyo yenza bakhe bafumane umtyhi kuloo ngxaki yabo. Kulapha apho bakhe bafumane ulonwabo nangona nalo lwalungabhekele phi nanjengoko bafika sele isaziwa into yokuthakathaka kukaNothozamile. Bafika nalapho bekho abagxeki kodwa akwafana nakwaQelekana apho babeqalwa kwasendlwini bengekadibani nezangaphandle iintetho. Oku kubonakalisa ukuba iindaba ezimbi ziyanwenwa. Bathi befika kule ndawo bengaziwa

mntu kodwa bube sebusaziwa ubuthakathi bukaNothozamile. Le ndawo imnike umtyhi noko uNothozamile kuba watsho wafumana ukukhululeka wakwazi nokulila ngokuphandle phambi komyeni wakhe xa aphilaza loo ntlungu yakhe. Kaloku apho babesuka khona babengakwazi ukuthuthuzelana kuba uninazala ubesoloko ekho. Ubuqu obu bendawo nabo bongezile kolu lonwabo kuba yindawo yeziyolo njengoko kusithiwa xa ichazwa:

Kwakhuleliwe konwatywe kwezo fama ziphahle eso sitishi saseKhaniwe.
Abantu bezonwabele bezityela izinto zabo, udlomdlayo ikuphela kwesonwabiso samadoda, iimazi zilandela ngokuthe zole nazo ukusinga empilisweni ...
Abasafuyi bengalimi nosenza lo kodwa bazonwabele, bahleli kumanqugwala ahonjiswe ngobunono, basela ubisi bengaluthenganga, badla umxhesho wabaqeshi babo, bahlala simahla kuloo manqugwala, bothe umlilo bengathenganga zinkuni. Yonke loo nyhweba isesandleni sabo ngalo lonke ixesha lokuxelenga kwabo kwezo fama.
(p.8)

Siyalubona ngenene olu lonwabo lwale ndawo. Ubomi obuphilwa apho bobo kanye basezifama. Abantu abafuyi bengalimi kuba bengenamihlaba iyeyabo. Balapho ngenxa yempangelo begcinwe ngabanini zifama. Bafumana iindawo zokuhlala kwanokutya bengahlawulanga. Konke oko kunokubonwabisa kuba abadleki nganto ngokuhlala apho. Iindibano zeendywala nazo zibonisa iziyolo zale ndawo. Abantu bahleli ngobunye behambelana nto leyo edala ulonwabo. Yile ndawo ebe likhaya elitsha likaMinenzima nowakwakhe. Beva ubuncwane bobomi beshiya ubukrakra balapho babesuka khona. Olu lonwabo longezelelwe nakukuzalwa kukaPhilabadane. Uvelele apha lo mntwana. Litsho laphuma nakubo ilanga babizwa ngegama elitsha lokuba ngabazali. Bayavuya kuba ziza kuphela iinkxwaleko kwanezigxeko kubo. Ngaphezulu uNothozamile utsho wanomsebenzi naye kuba eza kukhulisa nanjengoko ibungumyeni wakhe kuphela obephangela eshiyeka

negxamesi yena. Ukuvela kwalo mntwana kwazisa uvuyo kwesi sibini nanjengoko walilandela negama lakhe waphila.

Isigaba sesithathu singokukhula kukaPhilabadane apha kwaNgqabavane. Siva ngesimilo sakhe esaya saxakekisa abazali bakhe abasoloko baba sezingxoxweni ngokuya ekhula. Zikho iziganeko zobuntlondi nokungeva awayebandakanyeka kuzo. Nguye owadala ukuba babe liqela abantwana abaye bangalubhali uviwo lwebanga labaqalayo. Wenza ukuba uninzi loyike ukuya kuvela esikolweni ngaloo mhla ngokuthi aphose ingcongolo eludakeni bankone bonke abo wayehamba nabo. Boyika ke ukuya esikolweni bemdaka nanjengoko babegrogriswe ngokuthi umhloli akabathandi abantwana abamdaka. Oku kwakwenziwe ukuze baye becocekile ngaloo mhla esikolweni. Ikwanguye nowoyikisa uNomalanga ngabusuku buthile kwade kwakholelwa ukuba wolamile. UNomalanga lo wayenento yokusuka akhwaze ethukisa kuba ekholelwa ukuba loo ngxaki yokungalali kwakhe yenziwa ngamagqwirha aloo ndawo. Elona gqwirha likhulu lalisengqondweni yakhe ke yayinguNothozamile. UPhilabadane ngokukruqulwa yiloo ngxolo yakhe wamothusa ngokuzenza loo hili wayemise ukuba akalali ngenxa yakhe. Waphumelela koko kuba uNomalanga wahlukana naloo mkhwa wokukhwaza ukususela loo mini. Namhla yade yavela nenyano akazange aphinde ayenze loo nto. Lisaphuma ilanga ebomini bakhe kodwa sele esenza izinto ezimangalisayo.

Isigaba sesine luhambo lukaNgqabavane endwendwela phesheya kwelakubo eNgilane. Ushiya iintambo ukuba zitsalwe nguMhlayivayo. UMhlayivayo wazibalula apho ngokungabi nampatho ebantwini. Abasebenzi baziva becinezelekile phantsi kwesandla

sakhe. Yiloo nto eyadala ukuba bakulangazelele ukubuya kukaNgqabavane ukuze bazuze loo nkululeko yabo kwakhona. Kungeli thuba apho uMinenzima wafikelwa ngumbiko wokuba umntakwabo ugulela ukufa. Ukucela kwakhe imvume ukuze aye kumkroba waye wakruquka uMhlayivayo. Loo nto yadala ukruthakruthwano phakathi kwesi sibini siphendulana kakubi wade uMinenzima wafuna esiqwini kuMhlayivayo. Kwanceda amanye amadoda ngokubalamla. Oko kuswela uvelwano kukaMhlayivayo yaba ngunobangela wemfuduko kaMinenzima nosapho lwakhe esiya kuloo fama kaMkhiwane nalapho wayegulela khona umntakwabo. Sibona ulawulo lukaMhlayivayo lususa uMinenzima kuloo ndawo yeziyolo. Ukuqeshwa kukaMinenzima kwaMkhiwane endaweni yomntakwabo kudala isiqendu esilandelayo.

Isiqendu sesibini naso esakhiwe ngezigaba ezine, siqala kwaMkhiwane apho. Isigaba saso sokuqala sondlala ingxaki abafike bajongana nayo ooMinenzima kuloo fama kaMkhiwane. Le fama nangona ukufudukela kuyo ibe yindlela yokophula uMinenzima nosapho lwakhe kubungqwalalala bukaMhlayivayo kodwa ibe nalo icala elibi kuba badibene nomqobo nanjengoko sasingekho isikolo kule ndawo. Sivula ngoNothozamile noMinenzima besenza izicwangciso zokufunela uPhilabadane indawo anokuya kufunda kuyo. Oku kungabikho kwesikolo kudala ukuba bajonge ndawo yimbi ukuqhuba loo mnqweno abanawo ngonyana wabo. Ukungabikho kwezikolo kwiifama ezithile yinto eqhelekileyo kubomi basefama yaye isekho nanamhla oku. Maxa wambi ifama leyo iye ibe nesikolo samabanga aphantsi kuphela kunyanzeleke abazali babase kwezinye iindawo abantwana ukuba bajonge ukubaqhuba kuloo mfundwana bayizuze apho. Kwaye kwanyanzeleka ukuba uMinenzima noNothozamile bamse eMetele kudadeboyise uPhilabadane. Indlela abazimisele ngayo ukumfundisa baxolele ukumncama bahlale ngaphandle kwakhe. Besenza le nto nje bazama

ukumenzela ikamva eliqaqambileyo. Ngelishwa babenemibono ngomntu ongayikhathalele loo mizamo yabo. Ukufika kwakhe apho wahle wabonakalisa iimpawu zobutshivela. Kwangosuku lwakhe lokuqala kweso sikolo wayebhaliswe kuso waye wanyamalala sisandula ukungena. Waqala amaqhinga kwangaloo mhla afika ngawo. Wacela ukuphuma ngelithi uya kulanda imali yeencwadi ekhaya. Ukukhululwa kwakhe wahamba waya esitishini nalapho wabamba uloliwe ukuya kuloyise eNxuba.

Isigaba sesibini kwesi siqendu lunxunguphalo oludalwe koko kunyamalala kukaPhilabadane. UNombandezelo, udadeboyise, uhla esonyuka efunana naye. Akonwabanga lixhala lokungazi ukuba unokuba uhlelwe yintoni na. Ubetha zingcingo ukwazisa uMinenzima, uya nasemapoliseni ukubika le nto. OoMinenzima nabo kwelabo icala abonwabanga behla besonyuka befunana nalo mntwana. Udalela abantu umsebenzi ongeyomfuneko. Kuyekwe yonke into kufunanwa naye abe eyabula apha esithubeni. UMinenzima ugqibele ngokuya kumkhangela eNxuba nalapho afumene umkhondo wakhe kuba waye wemka akuva uninakhulu esithi uMinenzima usendleleni eya apho. Sibona ukukhula kobuqhophololo bukaPhilabadane kuba ukusuka kwakhe apho wahle wayiqonda into yokuba loo nto ifanele ukuba sele isaziwa nangamapolisa. Weza necebo lokuwazisa ngokwakhe ukuze angabi saphuma iphulo lokumfuna. Wacela ndoda ithile ukuba ibethe ucingo iwazise ukuba ufumanekile. Amapolisa nawo aye ayikholelwa loo nto.

Isigaba sesithathu kukubuya kukaNgqabavabane efika esothuswa ludaba lokumka kukaMinenzima kwifama yakhe. Siva xa esaziswa ngoku ukuba uMinenzima lo ubengumsebenzi wakhe weminyaka naweyesele enokumthemba okukhulu yaye emkhonzile.

Yaye yamkhathaza kakhulu into yokumka kwakhe. Wade wakuvakalisa ukudandatheka kwakhe esithi:

UMinenzima sisicaka sam esidala, ebemele ukuxhamla ilungelo lokuba
kubone mna ngokwam ukuba umele kuhamba kusini na kulo mzi.
(p.41)

Oku kwadala ukumka kukaMhlayivayo kule fama. Indlela akuvakalisa ngayo uNgqabavane oku kuphulukana kwakhe noMinenzima nangona singeva burhabaxa kuyo kodwa yenza waziqonda uMhlayivayo ukuba wenza impazamo enkulu ngokumyeka ahambe. Nguye nowazithathela isigqibo sokumka kuba zange agxothwe. UNgqabavane uvelise oku kuchubeka sisoloko sikwayamanisa nabantu baseNtshona. Akabonakalisi msindo, engabonakalisi nabungqwabalala kodwa uyenze yacaca indlela aziva ngayo ngeso senzo. Kukwalapha kwesi sigaba apho siva ngokugula kukaNgqabavane wade wabe uyasweleka. Ukufa kwakhe kubonisa indlela awayemthanda nawayemkhathalele ngayo uMinenzima. Oko kudula kumyolelo awushiyayo. Wayeyolele ukuba kuyo yonke loo mali wayenayo isixa zesithatyathwe kufundiswe ngaso abantwana baloo fama bade bafumane imfundo enomsila. Waye wayenza mhlophe into yokuba umntwana wokuqala amaze axhamle loo nyhweba nguPhilabadane.

Umyolelelo yinto ehlonitshwayo kuzo zonke izizwe. Uhlonitshwa nakwezo zaseNtshona nezide zona ziwutywine ngokuwubhala phantsi ukuze kungabikho kuphikisana akuba engasekho loo mntu uyoleleyo. Xa into ingabhalwanga phantsi inokujikwa okanye ifakelelwe kungenjalo itolikwe ngandlela yimbi. Ngaphezulu kunzima ukuwakhumbula kanye ngale ndlela athethwa ngayo amazwi nokuba umntu sele ekwazi kangakanani

ukugcina. Umbhalo wenza kulandelwe umnqweno walo mntu njengoko unjalo. Kwizizwe ezintsundu kuba ukubhala oku kuqale ngokufika kwabamhlophe isentsha le nto yokushiya komyolelo obhaliweyo. Ngabo bakhanyiselweyo abathi bacinge ngayo; bambi ngoku benalo ulwazi ngayo bangayinanzi. UMinenzima ke ushiywa ekhankanywe kuloo nto ihlonitshwa kangako ingenakuze ijikwe bani. Uthando lukaNgqabavane kuye luphuhlile kwesi senzo. Umyolelo lo ikwayinto ehlonitshwayo kwaXhosa, lowo unikwe uxanduva ngokuthile ngawo uye azame ngako konke ukoyama kuwo ukuze afezekise loo mnqweno wongasekhoyo.

Kwisigaba sesine sidibana noPhilabadane esinaleni eMthwaku apho wayeza kufumana khona imfundo ephakamileyo. Kulandelwe umyolelo kaNgqabavane wahlawulelwa ngezo mali zakhe. Uxhamla kubutyebi bomlungu ngenxa yenkonzo entle kayise. UMinenzima akanelanga nje ukumsebenzela koko umgudisele nendlela yokuba afumane uncedo lokufunda. Le mali yamtsho waqumeka wangahleleki nanjengoko babezitsalela nzima abazali bakhe. Waye wangabonakali nokuba usuka ezifama kuba wayethengelwe nezikanokutsho iimpahla ngayo. Obo buhle obadalwa sisinxibo kwamenza wazibona ekwelinye izinga. Wayilibala into yokuba uphuma kwikhaya elinjani na. Wafika apho wazibandakanya nabafundi ababesaziwa ukuba baphuma kumakhaya afumileyo. Ngelishwa nezimilo zabo zazingathandeki waza wosuleleka. Zezo zimilo zabo zibi ezadala ukuba bagqibele begxothwa apho eMthwaku bengalugqibanga nolo qeqesho. Wathi kuba wayesele efuthelekile naye wangomnye welo nani. Simbona engakwazanga ukuhlonela umyolelo kaNgqabavane. Akaluthathanga uxanduva ashiywe nalo ngaloo mali. Wenza inkcitho edlalisa ngemali angayaziyo nokuba isetyenzwe njani na. Sithi sibe nexhala lokuba uya kuhlelwa yintoni na kuba kukho inkolo yokuba lowo ungawuhloneliyo umyolelo ulandelwa ngamashwa athi abe sisohlwayo soko kuwutyeshela. Simbona engalikhathalele

nekamva lakhe kuba le mfundo ibiza kunceda yena. Ukugxothwa kwakhe yaba kukuphela kobomi bakhe besikolo.

Isiqendu sesithathu sibuyela kwakwaMkhiwane nalapho uPhilabadane aye kuhlala khona akuba egxothiwe esikolweni. Kusemini emaqanda ngokwamaxesha ezihloko. Iziganeko ezihlela uPhilabadane ziyahambelana kanye neli xesha kuba ubunzima buya bumkhulela. Iziphumo zokungeva kwakhe ziviwa nguye ngoku ziyekile ukuba luxanduva lwabazali.

Isigaba sokuqala sesi siqendu sivula ngentombi enguNonzwakazi athi abe nomdla kuyo. Sibona ukukhula kuye eqala ukungena kwezothando. UNonzwakazi lo yintombi egcinwe ngobunyulu kowayo. Uyise akafuni soka lifuna ukuzibandakanya naye. Ude walandela isithethe esasilandelwa ngabathile kudala, ukulinda. Le yindlela eyayisetyenziswa kudala ukugcina amantombazana enyulu kwanokuthintela ukrexexo ebafazini. Uyise kaNonzwakazi wayeyibeke esweni intombi yakhe engafuni ukuba iphulukane nobuntombi bayo. Oku kwadala ukuba abafana abaninzi bamoyike bacezele kude kunaye. UPhilabadane naye wayewuqonda loo mqobo kungoko wagqiba ukuba asebenzise uQengqe nowayefika kuloo fama engekayiqondi into yokulinda kukatata wale nzwakazi. Oku ukwenza ukuze avavanye ngaye ukhuseleko lwakhe. Akafuni kuzifaka engxakini, ubophelela omnye umntu ukuze afunde koko kuza kumehlela. Uzenze umthunywa kaQengqe lowo nowathi akuba ebethiwe nguyise wentombi wehla nomcinga yena. Esenza konke oku nje uzama ukuchitha isithukuthezi kuba loo ndawo zange imyolele nanjengoko wayekhe wangcamla ubomi basedolophini eMetele kwakunye nobo basesinaleni.

Emva kweenyanga ezisibhozo zonke ehleli wade wazincama wacela imvume kuyise ukuba aye kufuna umsebenzi. Kulapha kwesi sithuba apho sithi sive indlela aziva ngayo uyise emva kwethuba. Umkhalimela okokuqala ngaloo nto yokugxothwa kwakhe esikolweni. Amazwi awathethayo atsho sibone ukuba ungutata onenyani nothetha ngqo. Ude abe ngathi ngumntu lo ushwabulayo. Ngokobunzulu bamazwi akhe besiya kulindela ukuba uPhilabadane uya kutshintsha kweso similo sakhe nangona kungazange kube njalo. Bade bavumelana waba ke uya kwelaseBholani nalapho afumana khona umsebenzi eVustile. Sisigaba sesibini kwisiqendu sesithathu oku kuba kwakhe kule ndawo. Buyaqala kwakhona buyatshintsha ubomi kuba umkile ezifama kodwa yahle yabonakala kwalapho imiphumela yokushiya isikolo phakathi. Wayesebenza nzima yaye esenza umsebenzi ongaphatsi kwalo mfuno wayenayo koko kuba engazange ayigqibe zange awufumane owomntu oqeqeshwe wagqibelela. Loo meko yadala ukuba oyisakale agqibe kwelokuba aye eKapa nalapho afikela kwindawo yaseStellenbosch.

Isigaba sesithathu singoPhilabadane eKhaya Mandi, eStellenbosch apho wadibana nobunzima ukufika kwakhe ngenxa yemithetho yengcinezelo eyayilandelwa. Ngelo xesha abantsundu babengavumelekanga ezidolophini. Umntu wayethi ukuze abe lapho abe kanti unephepha-mvume. Ukungabikho kwalo elo phepha kwakudala ukuba lowo abanjwe avalelwe okanye abuyiselwe emva apho ebevela khona. Wayengenalo ke elo phepha uPhilabadane nokwenza aqale ngokusebenzela umntu webala owayeqesha abantu abafana naye. Babekho abamhlophe ababekwenza oko bexolele ukohlwaywa ngumthetho kuba maxa wambi kwakuba nzima ukufumana abaqeshwa ngenxa yokunqongophala kwabo okwakudalwa nguloo mthetho. Babexolela loo mngcipheko wokutshutshiswa ngurhulumente. Wasebenza apho begawula imithi wade wabe udibana nababesaziwa

ngokwenza amaphepha-mvume omgunyathi. Amnceda loo maphepha wawkazi ukufumana umsebenzi ehotele. Loo msebenzi wamphucula wanguchwenene ongahlalwa mpukane. Wayesaziwa ngokunxiba impahla yexabiso kwaye imhlala. Kulapho wafika wayolelwa walibala nangabo bazali. Latshintsha negama lakhe waziwa ngokuba unguArthur Maphenuka waseRhawutini. Babenokothuka abantu ukuva ukuba kanti uvela ezifama. Wayebizwa ngelikaNtozodidi ngabaninzi ngenxa yokulandela kwakhe ifashoni. Akukho bani kuloo ndawo owayelazi elo lakhe leenkobe. Ulibala yonke into engek haya lakhe ade alahle nalo nto yokuqala aphawulwa ngayo ukucela kwakhe, igama lakhe. Ulahla into ebiliqhayiya likanina nanjengoko wayelithiywe nguye elo gama.

Isigaba sesine sikwangoPhilabadane kwalapho eStellenbosch edibana neenzwakazi ezimbini, uNomafa Velaphi kunye noNomalungelo. Sivula ngoNomafa owade wacelwa umtshato nguPhilabadane. Enziwa onke amalungiselelo ekuqala nokukhutshwa kwelobola. Ukulobola oku kwalatha ukuba nangona sele ethinjwe yidolophu kodwa usabambelele kwizinto zenkcubeko yakhe. Ilobola lelinye lamasiko asabanjiweyo kwaXhosa neyindlela yokwakha ubuhlobo phakathi kwala makhaya mabini endiselanayo. Ngokwezicwangciso esi sibini sasiza kuzimanya ngomtshato wasecaweni. Lithe selibizwe kwade kwakabini igama uNomalungelo wawuchitha loo mtshato ngokwenza amayelenqe. Wadibana namatyendye awayeyiqonda nendima yomthetho. Lathi liyilwa nje elo yelenqe kwabe kujongwe nokuba linokutolikeka njanina ngokwasemthethweni nokwenza baliqulunqe likholeleke. Aba bantu bamnceda kule nto ngabo wayengene ngabo kwelo uPhilabadane. Sithi siqonde ukuba baya kumphamba xa bephumelela ukwenza oko kurhulumente. Ngenene bawenza umgibe owamrhintyelayo uNomafa. Esenza zonke ezi nquleqhu nje uNomalungelo ufuna ukuba kutshatwe yena. Uyenza le nto nangegunya lokuba uPhilabadane wayecele uthando kuye

kuqala koko wamana embethisa ngoyaba. Sibona amayelenqe ezithi zingene kuwo iintombi ukuze zibe nokufumana umtshato. Sikwaboniswa ukuba umtshato lo uthi wenziwe ukhuphiswano ngamanenekazi. Umntu uxolela ukwenza ububi ukuze kukhethwe yena. Olu khuphiswano luye ludale intlungu kwanobungozi nanjengoko kwenzekayo kuNomafa kuba akuba ephoxekile wagqibela eshiya naloo ndawo ngenxa yobuhlungu abuvayo. Siphela esi sigaba sishiyeka simangalisekile zizinto abazenzayo abantu ukuphumelelisa izicwangciso zabo.

Isigaba sokuqala sesiqendu sesine sisibuyisela kuMinenzima nomkakhe. Sele bemkile nabo kuloo fama kaMkhiwane bakwaNkwintshana. Le ndawo izise utshintsho ebomini bukaMinenzima kuba waye wagqobhokela kuyo. Sidibana nabo beceba ukuya kufuna uPhilabadane abamgqibela mhla waphuma ukuya kwelo laseBholani. Le fama izise unxunguphalo kubo kuba sibabona bekhathazekile ngonyana wabo. Baqala ngokufuna umkhondo ngokubuzisa ebantwini abakhe baba kwelo lalisebenza uPhilabadane. Bathi bakuwufumana babhala incwadi koko akuzange kubuye mpendulo kungoko babona ukuba omnye wabo aye buqu ukuya kumfuna. Bavumelana ngamxhelo mnye ukuba kuhambe uNothozamile, oko kudalwa kukuba uMinenzima yayinguye owayephangela engenakukwazi ke ngoko ukushiya umsebenzi. Banyanzelwa bubudala bakhe ukuba angahambi ngokoyikisela ukuba xa athe wahamba koba nzima ukuba aphinde aqeshwe kwenye indawo. Eli xhala siliva kwakwintetho yakhe mhla wayengaziva mnandi kodwa wazinyanzela ukuya emsebenzini. Uthi:

Ndiziva ndivithekile namhlanje, Nothozi mfazi. Ukuba bendinendlela ngendingaphangeli namhlanje kodwa ukuba ndingagxothwa ngulo Nkwintshana ndingabuya ndiqeshwe ngubani? Ngubani onokuqesha

ingcwaba? (p.69)

Sithi sibe nosizi ngabo siyibone ingxaki abajongene nayo. Abakwazi ukuthembela ngokubuya kukaPhilabadane kuba bengasazi isiphumo solo hambo lukaNothozamile ukuba siya kuba njani na kungoko begqiba ukuba mabawunonophele lo msetyenzana usabanika isonka. Siyalibona nefuthe lobuKristu kuMinenzima kuba nguye esimva esenza imithandazo. Nguye othandazele ukubuya konyana wabo. Loo mthandazo siyawufumana kwiphepa lama-71. Xa ubani ewufunda uyazifumana izikweko nezangotshe ezisetyenziswa ngamaKristu ukubiza inkosi. Nendlela asenza ngayo eso sicelo yindlela eqhelekileyo kwimithandazo yamaKristu, unga uyambona umi phambi kwakhe esenza isicelo sakhe. Nangalo mhla ahamba ngawo uNothozamile nguye owenza umthandazo emcelela uhambo oluhle.

Isigaba sesibini singohambo lukaNothozamile esingise kwelo laseKapa. Uhamba ngololiwe nokwenza uhambo olo lwakhe lube lude. Le ndlela kuhanjwa ngayo ikwaphuhlisa ukuba kuxeshani ngokwasezimbalini. Abantu sele benalo ifuthe laseNtshona basebenzisa iinkonzo zothutho ezikhawulezayo kuneenqwelo zamahashe kwanokuhamba ngeenyawo okwakusetyenziswa mandulo. UNothozamile ufumane amava amatsha kolo hambo ebona indawo angazanga wazazi ngaphambili. Utsho wanomfanekiso welizwe ebona ubuhle bendalo bezinye iindawo. Uzibona sele ebona izinto angazange wacinga nokuba angadibana nazo. Uqitha kwiindawo angazange waphupha ukuba uyakude azibone koko kuba engumama ungena kuloo meko ngenxa yomntwana wakhe. Olwa vuyo wayenalo xa afumana loo mntwana namhlanje lujike lwambeka esichengeni sokuhamba indlela angayaziyo. Apho kuloliwe wadibana namadoda akhonxwe izandla kwaneenyawo. Waba novelwano nawo wade waxelelwa ngulowo uwaphelekileyo ukuba yimiguvela yababulali nangoko elapho nje

asendleleni eya entolongweni iKlein Drakenstein ePele (Paarl). Ngokwembali yeli le ntolongo yileyo yayisakwaziwa njengeVictor Vester. Yenye yeentolongo ezazisakuba nokhuseleko oluphezulu ngexesha lengcinezelo. Ikwanodumo kuba kulapho amabanjwa ezopolitiko awayethatyathwa njengawayenobungozi ayegcinwa khona. Nalowo wayesakuba ngumongameli wokuqala ontsundu weli, ongasekhoyo ugqirha Rholihlahla Nelson Mandela, wachitha iminyaka yakhe emithathu yokugqibela yesigwebo sakhe kuyo. Ukwenza uphawu lokukhululwa kwakhe apho kwaye kwamiswa umfanekiso wakhe oqingqiweyo kumasango ale ntolongo. La madoda asiwa kwintolongo elolo hlobo ukubonakalisa ubungozi bawo. Zintsha yaye aziqhelekanga kuNothozamile ezi zinto kuba zazingehli izinto zokugwintwa kwabantu ezifama ngenxa yoxolo ekwakuphiliswana ngalo. Akazange abe nakho nokulikholelwa elo bali lawo kuba nangokwenkangeleko loo madoda ayembuna engenakwayanyaniswa nezo zenzo.

Uloliwe wade waya kufika kwisitishi saseDe Toit nalapho wayeza kuhla khona uNothozamile. Umbhali usizobe umfanekiso wokufika kwakhe apho. Ubomi bale ndawo abufani kwaphela nalapho avela khona. Ngeli xesha bafikayo kuyanyakazela ngabantu. Siba nexhala kwanosizi lwakhe kuba imigewu ize kuloo loliwe kanye kuba isazi ukuba bakho abantu abafana naye. Uwuzobe ngale ndlela lo mbono umbhali:

KwakunguMbo nomXesibe ngabantu kweso sitishi saseStellenbosch.

Kwakusaziwa ukuba ngelo xesha ngaloo mini uyafika uloliwe ovela eTranskei.

Uthe emisa yabe imigewu ingaphosanga nomzuzu omnye lo, ingxange apho izungula amaxhoba.

(p.78)

Abantu abasenalo usizi ngomnye apho ingulowo ujonge ukuziphilisa. Uthe esazula efunana neemoto zengqesho beza kuye oonqali-ntloko bamkhuthuza loo nxili yemka yonke imalana awayenayo. Yemka kwanephetshana elalinedilesi leyo kaPhilabadane waba akazi nendawo leyo aya kuyo. Siba nexhala ngakumbi sisoyikisela okunokumehlela xa eza kufuna engazi nokuba makaqale ngaphi endaweni angayaziyo. Ucholwe apho yindoda enguBhayi yamsa esikhululweni samapolisa. Sibona enako ukukhuseleka kwesi sithuba kuba usiwe ebantwini bomthetho nabandima yabo ikukudala ucwangco. Siba nethemba lokuncedakala kwakhe nathi singabafundi. Waye wanethamsanqa wadibana nesajini emnyama neyaba nosizi nguye yaze yathatha inqwelo yamncedisa ukufuna unyana wakhe. Inzima nale nto baza kuyenza nanjengoko kwakungekho namnye ulaziyo elo gama likaPhilabadane. Bade ngelikade bamfumana. Kwaba nzima nakuNothozamile ukukhawuleza amqaphele ngenxa yenkangeleko leyo yakhe. Uthe akumkhwaza wamthi krwaqu nje waqonda ukuba ngunina kanye kodwa ngenxa yokuba wayesele aluphele akazibona enokuzinxulumanisa naye esoyika okuya kuthethwa ngabantu kunye noNomalungelo, inkosikazi leyo yakhe wayesandula ukuzimanya nayo ngeqhina lomtshato. Waye wamkhanyela unina wangabi nalusizi naxa sele elila. Sibona intlungu yomzali ade aphalaze iinyembezi ngenxa yomntwana. UPhilabadane kwelinye icala uyolelwe bubomi akayicingi nakancinane into yokuba unokumdinga unina lowo ngenye imini. Uyazihambela uya kuzonwabisa ekhefini eshiya intliziyo kanina ilihlwili. Uthathwe apho nguNozidwaba uNothozamile ngenjongo yokubadibanisa ngemini elandelayo kanti akaqondanga ukuba ooPhilabadane basendleleni esingise kwiziyolo zaseThekwini. Ugqibele egcinwe apho kwaNozidwaba. Unyana wakhe umshiya endleleni esazi kakuhle ukuba akanabani umaziyo apho. Unikwa indawo yokufihla intloko ngumntu angamaziyo koko ebonakalisa uvelwano kuye. Ngulo Nozidwaba okwadale ukuba uNothozamile afumane amava obomi baseKapa phakathi edolophini.

Siyawubona umahluko phakathi kwale ndawo nommandla wasezifama. Oku siqala sikuve xa sichazelwa ngobume bukaNothozamile kancinane phambi kokuba kuyiwe naye kwesi sixeko. Simzotyelwe ngolu hlobo:

Ilizwe laseBholani lalimfundise izinto ngezinto uNothozamile, emva kweminyaka engqingwe ziinduli neentaba, amahlathi namathafa ayinkqantosi, ngaphezu kwezo nto zonke, engqingwe kwingxingwa emxinwa kangangokuba abe bufuthaniseleka ziingcinga ezingonyana wakhe owaya waza kunyibilika kweli lizwe linje ukukhohlakala.
(p.81)

UNozidwaba lo wacela ukuba uNothozamile ampheleke baye eParade. Le yindawo eyaziwayo apho phakathi edolophini eKapa nalapho kufumaneka izinto ngamaxabiso afikelelekayo. Ngokolwazi olufumaneka kwi-intanethi olu shishino lwaqala kwiminyaka yowe-1800. Ngaphambi koku le ndawo kwakuthengiselwa kuyo amakhoboka. Emva koshishino lwamakhoboka yaba yindawo yokuceqeshela amajoni. Yiloo nto inqaba yawo nesekho kunanamhlanje yakhiwe phambi kweso siqithana sishiyekileyo. Isikhululo sikaloliwe saseKapa kunye neholo leyo yedolophu zakhiwa kumhlaba owawuyinxenye yale ndawo. Umbhali usizobele bacaca ubume bale ndawo athi oyaziyo abe nomfanekiso wezi zinto kuthethwa ngazo ukanti nongayaziyo angathi mhla wayibona aziqaphele ngokulula ezi zinto zikhankanyiweyo ngayo. Uyizobe yacaca into eqhubeka apho. Kuyaphithizela yaye kuzele ngabantu beentlanga ngeentlanga abathetha iilwimi ezahlukeneyo. Ngokwebali ukho lo ushumayelayo ethatha ithuba lokuvakalisa iindaba ezilungileyo ezisasaza kubantu abaninzi. Esenza oku nje kwelinye icala benza okwabo abanye, bayakhuthuza bambi baxhwila izinto zexabiso kubaninizo. UNothozamile ulapho ezibonela ngokwakhe loo nkohlakalo. Intsimbi yeshumi elinambini nayo yalathe okwenzeka kweso sixeko. Kukhale inkanunu ekwinduli ekwesi sixeko (Signal Hill) yaze iwotshi enkulu yedolophu leyo

yabetha izihlandlo ezilishumi elinambini. Zombini ezi zinto ziyinxenye yobomi besi sixeko. Zimkhwankqisile ezo zinto zazisenzeka apho uNothozamile ingakumbi ubugewu njengoko sisiva nakumazwi athi: “OoNothozamile babuyela eStellenbosch eyinkuku esikwe umlomo zizinto azibone ngelo thutyana lifutshane” (p.84). Loo mzuzwana umfundise lukhulu ngobomi baseKapa. Ubona izinto ezahlukeneyo nezimoyikisayo kungoko wabuyela umva ingaphelanga loo veki ehamba ingafezekanga naloo nto wayeyihambe.

Isiqendu sesihlanu sivula ngokuvela kwenyaniso ngokwenzeka kuNomafa ukuze aphulukane nomtshato. Incwadi ayibhalela uPhilabadane yenza uNomalungelo neqela lakhe liphithizele lingazoli lizama amanye amaqhinga okucima loo nyaniso yayinokuvela ngokuphandwa koko wayekrotyiswe ngako apho. UNomafa wenza ubulumko bokuba angayixeli ngokwakhe into eyenziwayo koko wakhankanya nje amagama abenzi washiya uPhilabadane nolo xanduva lokuzifunela olo lwazi. UPhilabadane waye waboleka umashini wokushicilela amazwi ukuze eve oko kuba wayeqonda ukuba baya kuwuxukusha loo mbandela ukuzama icebo. Wayifumana inyaniso ngaloo ndlela yaye wazimisela ukuba uya kuhambisana necebo elo labo ukuze kube lula ukuquma ukuba sele enolwazi ngaloo nto. UNomalungelo naye wachulumanca eba basifumene isisombululo kanti akabhungisanga kuba loo nto yadala ukungazinzi kwengqondo kaPhilabadane, walisafa emalini wade waqala nomkhwa omtsha wakusela baphela ubunene apho kuye.

Kwisigaba sesibini sesi siqendu kulapho ziguquka khona izinto njengoko sisiva nalapha ebalini kusithiwa: “Kuthe kanti lifikile ixesha lokujikwa kwezinto, kunjalonje lakhawulezisa.” (p.91). Kuqale kwakrakra ngoku ebomini bukaPhilabadane. Udibene

nobunzima kwanobuhlungu angazange wabuva ngaphambili ebomini bakhe. Umbhali ude wazibiza njengezibetho ezi zinto zazimhlela. Kuqale ngokuwa kwemoto yakhe phofu engekagqibi nokuyihlawula. Ushiyeka enesikroba sokuhlawulela into angasenayo. Kaloku wayeyithenge ngemali-mboleko awayeyihlawula ngezavenge. Ixesha lesivumelwano sentlawulo lalingekapheli wanyanzeleka ukuba aqhubeke nayo. Kulandele ukugxothwa kwakhe ehotele. Uphulukana neyona ndawo yayimphucule. Ukuwa kwemoto kwanokuphela komsebenzi kukuphela kwezi zinto bezimenze wahlonipheka. Umntu uhlala ejongwa ngezinto anazo zithi zakuphela siphela neso sidima sakhe. Usokole nokufumana omnye umsebenzi wagqibela eqeshwe liBhulu elalifuye amahashe omdyarho. Usuka endaweni ephezulu aye kuwela ekufuyeni akubaleka ezifama. Ujongana nemfuyo kwilizwe lempangelo nalapho silindele imisebenzi ephucukileyo. Kusenzeka ezo zinto nje nomtshato lowo awusamyolelanga. UNomalungelo akasamhloneli ngoku kuba ezo zinto wayemtshate ngenxa yazo ziphelile. Wagqibela ngokunyamalala nayo yonke into ababenayo kuloo mzi wabo. UPhilabadane ushiyeka engumpha ochutywe walahlwa. Akanabani apho engasenayo nanye kwezo ebeziphangelele. Okulandelayo yaba kukugilwa kwakhe yimoto ophuke umlenze nengalo. Indlela awonzakala ngayo yenza agqibele ephulukene naloo mlenze ehamba ngomlenze womthi. Ukuphuma kwakhe esibhedlele iKarl Bremer nekusesinye sezibhedlela zikawonke-wonke apho kwelaseKapa ufike bekhutshwa abantsundu abangenamaphepha-mvume eKhayamandi. Kwavela nokuba lawo wayenawo yayingawomgunyathi. Waba uyanyanzeleka ukuba aphindele kowabo.

Isigaba sesithathu singokubuyela oko kukaPhilabadane kokwabo. Abazali bakhe babonakalisa uvuyo ngokubuya kwakhe njengoko sisiva ngendlela abamamkela ngayo, kusithiwa:

Emva kweminyaka emininzi yeenyembezi namaxhala, kwaba luvuyo
kwaMinenzima mhla wabuyiswa uPhilabadane eKapa, bengakhathali nokuba
ubuya exhwaleke kangako, engenayo nemdaka isenti.

(p.97)

Ubuyela kulaa mzali wamkhanyela esidlangalaleni kodwa kuba ingumntwana wakhe
akamkhumbuzi ngoko. Sibona uthando abanalo aba bazali kuba nasemva kweso senzo
sibuhlungu kangako basamamkela. Bakwangabazali abonelisekayo ngabakucela enkosini
kuba kuloo mthandazo kaMinenzima babecela ukuba abuyiswe nakukugula. Ufika
bezilungisile iintliziyi zabo benokwamkela nantoni na ngaye. Le ndawo izise unxunguphalo
kuye. Ufike wangayolelwa bubomi bale ndawo wacinga iziyolo zaseKapa. Udliwa sisazela
sento ayenza kubazali bakhe. Isuka yonke into ibe ngathi imjongile yaye iyamhleka
njengoko sisiva kumazwi athi:

Ezo ntaka zazizintyilozela kwezo zinga zazinga zihleka yena kuloo meko
wayekuyo, iinzima zakhe ziyintaba phambi kwakhe kanye njengoko wayetshilo
uyise wathi ziqala kancinane zingangentsundwane, zikhule zibe ngangesiqalane,
zibe ngangesiduli, zibe yinduli ekugqibeleni zibe yintaba phambi kwakhe ...
Wabhitya wangumwucana kungentsuku efikile kowabo.

(p.98)

Iintaka zizenzela okwazo koko kuba enomvandedwa zinga zibhekisa kuye. Oko kuhla
kwakhe emzimbeni nako kukwalatha oko kungonwabi kwakhe. Umvandedwa anawo
umngcungcuthekisa ade abonakale nakubani ukuba ikho le nto ingamonwabisanga.

Isigaba sesine singoPhilabadane eBhayi. Wathi esahleli kuloo meko nabazali bakhe
wafumana incwadi ethi makaye kuxilongwa kwisibhedlela iLivingstone eBhayi apho.

Kulapha apho adibana khona nabantu abagqibela kudala, uMgxekeni noNomafa. Ufika bengabasebenzi kwesi sibhedlele. Uqale ngokudibana noNomafa koko akade alifumane ithuba lokuncokola naye. Wayezibonela nje umongikazi esibhedlele engamazi. Ukudibana kwakhe noMgxekeni bebengazani koko baqondene ngenxa yokuba uMgxekeni enakane ifani leyo ngethuba eza kumxilonga. Wayengalazi elo gama lalibhaliswe apho kuba uPhilabadane wayesebenzise elesiNgesi. Uve akumbuza ukuba uyazalana noPhilabadane kusinina ukuba uthetha naye buqu. Akasamnakani ngenxa yenkangeleko yakhe nathi naye xa ephawula ngayo kuye, “NdinguPhilabadane kanye gqirha. Ndim lo ungathi akandim” (pp.99). UMgxekeni uye wazazisa ngokwakhe engaziwa konke nguPhilabadane. Kukule ndawo apho ubomi bakhe buphinda bujike kunciphe unxunguphalo ebenalo. Ufumana ulonwabo oluyintuthuzelo yobo buhlungu wayebuve eKapa. Ukwaziswa kwabo noNomafa nguMgxekeni kwaba sisiqalo solonwabo kuye. Bavumelana ukuba batshate. Ubuyiselwa kolona bambo lwakhe nolwabonakalisa inkathalo ngaye. Uthando lukaNomafa kuPhilabadane luyacaca kwesi sigaba. Usazibophelela kulo mntu owamhlazisa ebonakalisa ukungamthembi wade wayishiya indawo yaseStellenbosch. Simbona engumntu onoxolo kuba omnye ubeya kuba nenqala ngoko kwakumehlele. Negama lakhe lobufazi, uNoxolo, alithiywa nguMinenzima uyisezala, liphuhlisa eso simo sakhe. Ukuzimanya kwakhe waye wazibonakalisa ukuba ungumfazi ngenene. Wayesoloko emkhuthaza, emxhasa uPhilabadane ukuze aphumelele. Waba liqhayiya ngenene endodeni yakhe. Waqala ngokumnceda ukufumana umsebenzi apho esibhedlele, wamnxiba kuba kaloku wadibana naye engasenazimali. Siyambona ukuba ngokungafaniyo noNomalungelo akanamsebenzi nezinto zikaPhilabadane. Akayikhathalele into yokuzibandakanya nomntu ongento. Wagqibela ngokumfumanisa umlenze obhetele womthi. Loo nkathalo wayibonakalisa nakubazali bomyeni lowo. Baye bafuduswa ooMinenzima bazokuhlala kule ndawo. Lonke

olu sapho lufumana ulonwabo ekugqibeleni lusiziswa ngulo Nomafa. Uphinde nanjengomfazi wakwaXhosa wawutywina loo mtshato ngokuzalela uPhilabadane umntwana oyinkwenkwe, uPhilile. Upha uPhilabadane into ebengayicingi nokuyicinga ngethuba esenoNomalungelo kuba zange abe namntwana naye. UNomafa umnika isidima sokuhlonitshwa esizweni. Kukwalapha apho uPhilabadane etsho wenza izinto ezincomekayo ngokwenene ebomini. Uqale ngokufundela umculo nawafuthwa ngawo kwisikolo samaRoma. Ubhale nencwadi engamahlandinyuka obomi bakhe ngolwimi lwesiNgesi nangona yathatha ixesha ukuze ipapashwe. Wagqibela ngeyona nto ibalulekileyo, imfundo. Kwakuhlekiswa ngaloo nto ngabaninzi bambi besithi wenziwa likhwele lokuba etshate umntu ofundileyo. Wayexhaswe nguNomafa kuphela kwezo nzame, emthundeza, emkhuthaza ukuze angatyhafiswa zezo ntetho zabagxeki. Wayedla ngokumkhuthaza ngamazwi athi, “Kunyanisiwe xa kuthiwa ikrakra imbewu kodwa simnandi isiqhamo” (p.104). Wazingisa wade waphumelela izifundo zobugqwetha. Ngomhla wothweso-zidanga wayetsale umdla wabaninzi befuna ukubona loo mntu owayesele ebuncama naye ubomi bakhe kanti buya kuphela ngempumelelo enjalo. Kwangawo loo mhla wafumana iindaba ezimnandi zokupapashwa kwencwadi yakhe. Waye wafumana nesipho-mali esasiphuma kumhlobo wakhe, uQelezana, sokuya kwenza izifundo zeLLB phesheya kweelwandle, ePoland. Lo Qelezana wayedibene naye ngethuba esaphangela kuloo hotele yaseStellenbosch ekhenketha kweli esuka kwelo lasePoland.

Esi siqendu sokugqibela lixesha langocolothi. Ezi zinto zityhileka apha kuso zikoko kukhanya okuphawulekayo ngeli xesha lemini. UPhilabadane uthe sele ezibona naye ukuba uphalele kodwa kwavela ukukhanya wafumana ithuba lokuguqula ubomi bakhe. Olona khanyo lungundoqo alufumeneyo, yimfundo. Le mfundo yakhe iza kumenza afane nabo

bahlobo bakhe bamonyule kuloo ngxaki ebekuyo, asebenzele isizwe. Uza kuba ngomnye wabantu abaqinisekisa ucwangco elizweni.

3.5 Indalo njengenxalenye yoqeqesho lukaDingezweni

USinxo (1973:92) uthi:

Uqeqesho ngumthetho wanaphakade kaThixo. Yonke into esemhlabeni, kwanaye wonke umntu, umelwe kukululekwa. Ukuba umntu akalulekwanga ekhaya, ilizwe lona alisayi kumyeka asinde kuloo mmiselo, liya kumluleka se lingasamcengi lona.

UMtuze wenze umzali kaDingezweni woyiswa kwaphela kukumqeqesha. Ngenxa yoko kungolulekwa kwakhe ilizwe lisebenzise indalo ukuba ithathe indawo leyo kaNyubatyha ukuze imqeqeshe. Le nto yokusetyenziswa kwendalo iyafana noko kwenziwe nguNdawo kwinoveli ethi *Uhambo lukaGqoboka* (1909) koko iinkalo oluphume kuzo olu qeqesho zahlukile. UGqoboka uqeqeshwe yindalo ukuze athi akufika kwelo zwe wayalathelwe lona abe egudile. Indalo kuye idlale indima yokumfundisa imdalela amathuba awayembeka kwiimeko ezinzima ezahlukeneyo ukuze akwazi ukomelela. Ibikwayiyo ebimkhusela xa esesichengeni, imfihla ukuze abone amandla oMdali. Ngokwenza oko ibimfundisa ukukholelwa kumandla akhe. Ngaphezulu ibimphindisela kuyo apho isiqalo sento yonke sikho. Oku ibikwenza ukuze imsuse kwisono esele sigubungele uluntu ukuze abe nokuzalwa ngokutsha. Imlungisela ukuze athi efika kwelo zwe lizayo abe ebulungele ubukumkani bukaThixo.

UDingezweni kule ncwadi kaMtuze naye ulufumene uqeqesho kwindalo. Uhambe egaxeleka kwizinto ezibuhlungu nezoyikekayo ngenxa yayo. Oku ikwenze ukuze afunde kuyo kuba uyise oyisiwe kukumfundisa. Untlitheke kanobom ziimeko zasendalweni nezelizwe kodwa ngokungafaniyo noGqoboka akukho tshintsho lwenzekileyo kuye. Indalo ayincedanga nto ukumjika kwisimilo sakhe. Umbhali ukwenze oku ukuze kuphuhle ukubaluleka kokuqeqeshwa komntwana. UDingezweni uthi sele edibana nezinto ezixhalisayo angakhathali kuba engazanga waqeqeshwa eboniswa ubungozi obukhoyo ebomini bomntu.

UDingezweni ufumene olu qeqesho luvela endalweni kwiziganeko eziliqela. Indlela athi asizobele ngayo umbhali ezi zinto zazimana ukumehlela zenza soyike singabafundi sibe nokukholelwa ukuba uza kujika kweso simo sakhe. Iqale yabonakala indima yendalo mhla badlala ngamathole esikhova besengamakhwenkwana. Babenenkolo yokuba othe wadlala ngawo uya kutsha. Bayicinge loo nto sebegqibile ukudlala ngawo. Akazange abuthi chwe ubuthongo esoyika ukuba uza kutsha. Wagqibela egcwalise ibhafu ngamanzi waziphosa kuwo. Usebenzise amanzi avela endalweni ukuze aphelise olo loyiko wayenalo. Uzokukhutshwa apho ngunina. Sibona indalo imfake ixhala ukuze afunde ukwahlula phakathi kokubi nokuhle. Yaye imbi into yokudlala kwabo ngaloo mathole kuba babewaphazamisa ebomini bawo. Uloyiko lumfundisa ukungamkeleki kobubi.

Iphinde indalo yamohlwaya mhla waya kutheza ehlathini ngeenkani enqandwa nguNyubatyha kuba wayebona ukuba izulu liyezisa. Endleleni waye wadibana nonyana

kaBhokhwinetyala, uMandlakapheli, awaye wemka naye ukuya apho kwelo hlathi. Uthi umbhali:

Bathi befika ehlathini ookhekhe lwavakala ulwandile lomoya nokugquma kwesiphango. Satsho isandi esikhulu esoyikekayo, kwasibekela ngephanyazo.
(p.28)

Isandi esisizotyelweyo ngomoya sitsho sibe ngathi siyawuva ngeendlebe zethu sibe noloyiko nathi. Ukanti nesifanekisozwi ekuchazwe ngaso ukuza kwesiphango sikwazoba umfanekiso owoyikekayo ngemozulu yaloo mini. Sifaniswe nengonyama nesiyaziyo ukuba ingagquma sukube ibenza bangenwe luloyiko abaphulaphuleyo. Simbona uDingezweni eza kuba lixhoba lemozulu ngenxa yokungaphulaphuli uyise. Ukwafakwa uloyiko nalapha ukuze awubone umngcipheko akuwo. Indalo idlale indima yokumbonisa ukungalungi koko kungaphulaphuli kwakhe. Umbhali uhambisa awuzobe woyikeke nangakumbi lo mfanekiso wayejongene nawo uDingezweni, athi:

... isiphango sitsho kwamnyama emantloko azo zombini ezo ntaba, kugqekreza zindudumo, kulenyeza imibane. Akuzange kube nini sagaleleka. Sasisikhulu ngendlela engazange ibonwe eMnandizonka. Ilitye elinye lingangeqanda likanondala. Saba ngathi sithi, “Dingezweni, ndiza kukubonisa ukuba ezam iinkani zingaphezu kwezakho. Uza kuwabona amaqhekez’ engqe.”
(p.28-29)

Wohlwaywa ngokwenene uDingezweni ebethwa yindalo. Ukuwa kwaloo matye wayengenayo nendawo yokusithela esesichengeni nje. Ubekwe apho angenakwazi ukuzikhusela ukuze lungene uqeqesho. Esi sohlwayo asifumanayo kuhlonyulwe ngolu hlobo ngaso ngumbhali, “Ilitye lokuqala lamtsho wangcungcutheka uDingezweni”(p.29). Ubethwe kwalilitye lokuqala kuba olu qeqesho lulungiselwe yena. Ufumane ukohlwaywa ebethwa ngamatye ehla esibhakabhakeni ngenxa yesimilo sakhe esibi. Uphume kuyise

engayikhathalele loo nto ayithethayo kanti uza kukatswa kanobom yindalo. Uzame ukubaleka ukubethwa kwakhe lelo litye wagqibela ngokungena phantsi kwembongolo leyo babeye kutheza ngayo. Imbongolo nayo yenza okwayo. Yasuke yamkhaba ngenqina esinqeni watsho wangakwazi ukuphakama. Uthi umbhali ngesi senzo salo ndlebe: "...wanga ubonakalisa ukuba akanabudlelane naye ngokubakhupha ngesiphango ngenxa yeenkani" (p.29). Ubukulwa nangundlebende lo usisilwanyana esaziwa ngokuthobeka. Ucatshukelwa yinto engakwazi nokuthetha ngenxa yezo nkani zakhe. Apha ufundiswa ngokungathandeki komntu oneenkani. Ukusibekela oko kwezulu nokwatsho kwaba mnyama nako kwakwalatha oko kwakuza kubehlela apho. NgokwamaXhosa xa abantu beshiywe sisizalwane sabo kuye kuthiwe elo khaya liphantsi kwelifu elimnyama. Obo bumnyama babuhlola ukufa okwakuza kwehla kwelo khaya laseMaNgxongweni. Zezo nkani zakhe ezadala ukuba uMandlakapheli asweleke ngokubethwa seso siphango. Indalo ithatha umntwana imbuyisele kuyo ngokumbulala ukuze uDingezweni abone iziphumo zokungathobeli. Nako oku akuzange kumjike kwezo ndlela zakhe. Ngokobuhlungu awayebuve koko kubethwa ngaloo matye nokubhubha komntwana ngenxa yakhe bekuya kulindeleka ukuba uya kukhe athobe kodwa akukho nto ayifundileyo kwesi sibetho.

Ngethuba kubhangiswa ubundlobongela obabusenziwa ngamakhwenkwe nawayebandakanyeka kubo waye wabalekela ezindle. Wayefuna ukhuseleko kwindalo esaba ingqumbo yabantu. Endaweni yokuba afumane ulonwabo kuba ekude nale ngxaki wayeyibaleka wasuka akalufumana kwaphela uphumlo. Indalo nalapha ibikwambonisa ukungamkeleki kokungakwazi kwakhe ukuphilisana noluntu. Ithi ingamonwabisi, imfake ixhala ukuze abe nokujika kulo mkhwa anawo. Ayimphi thuba, isoloko imfaka uloyiko ngalo lonke ixesha. Siva ngoku kungonwabi kwakhe kumazwi athi, "Izinambuzane

nezidalwa zasendle zazingamonwabisanga” (p.54). Kudulile oku kungonwabi kwizinto ezazisenzeka apho kuye ngelo xesha. Kuhlonyulwe ngolu hlobo ngezinye zezo zinto zathi zamehlela apho:

Ngenye imini wabamba into ende yenkuma ingena endlebeni yakhe. Akazange aphinde ahlale ngolonwabo emva koko ... ngenye imini kwangena isele emlonyeni elele obentlombe. Wothuka selekhe walihlafuna kabini kathathu ngamazinyo ... Ukususela loo mini uDingezweni wazifundisa ukuwuvala umlomo xa alalayo, kuba wayesuka ahlahlambe akucinga ngokuhlafuna kwakhe isele.
(p.54)

Inkuma nangona incinane injalo iyaziwa ngobuhlungu bayo obukwaziyo ukumbulala umntu. Wayengenakho ke naye uDingezweni ukonwaba sele efumene loo mava okuba ide ingene ngaphakathi endlebeni yakhe. Indalo apha imgcogqa iindlebe ngesi sinambuzane. Imfaka le nkuma ukuze avule ezo ndlebe zakhe ayeke oko kungaphulaphuli anako. Ungenwe nalisele emlonyeni neliyinto engathandekiyo ngenxa yenkangeleko yalo. Ude walitshica naye ukubonakalisa indlela elonyanyeka ngayo. Indalo apha yenza umfuziselo wobubi bezinto eziphuma emlonyeni wakhe. Imfundisa ukuvala umlomo ayeke ukuthetha izinto ezimanyumnyezi. Usuke wafunda nto yimbi yena nanjengoko engumntu ongefundisekiyo ngenxa yoko kungaphulaphuli kwakhe. Incinane kakhulu nale nto ayifundileyo. Ufunde ukulala evale umlomo. Yinto engenalutho lungako ebomini kuba ijongene naye kuphela le nguqu. Ayimlungiseleli ukuba akwazi ukuphilisana nabanye abantu.

Namhla walishiya ikhaya lakhe indalo yazibonakalisa ubungangamsha bayo. Waphuma ngobusuku obabungenanyanga. Kwaxa esuka indalo yakusithelisa ukukhanya kwayo kuye. Yamohlutha into eyayinokwenza ukuba kube lula ukuhamba nokubona apho anyathela

khona. Le nto ibonakala njengendlela ibimthintela ngayo kolo hambo lwakhe. Wumbi ebeya koyika ukudwanguza ngobumnyama engazi nalapho asingise khona. Wathi sele ehambe umgama ovakalayo lezisa izulu. Kwakusezinzulwini zobusuku ngokwasemaxesheni. Le nto yenzeka ngethuba kusohlukana imini nobusuku ukudala umsantsa omkhulu phakathi kwakhe noyise. Le ndlela imahlula ngayo sinokuyifanisa nentshabalalo eyeza ngexesha likanogumbe ngokwasezibhalweni. Ngokwale mbali (Genesis 6:5-7) bathi ngenxa yokona kwabo abantu, ububi babo bandile elizweni wagwetywa umhlaba ngokugutyungelwa ngamanzi. Ilizwe lathi latshatyalaliswa ngemvula eyana iimini kwanobusuku obumashumi mane. UDingezweni naye ngenxa yokona kwakhe indalo ithi imvelisele amandla okumtshabalalisa kwangemvula. Sizotyelwe loo mfanekiso wangaloo mhla ngale ndlela:

Wathi xa ahla kwelinye icala lentaba afingiza, ahlangu amafu esibhakabhakeni. Ndithi mna laxubayela, lezisa izulu ezinzulwini zobusuku lingasinanze eso sibhadubhadu singuDingezweni. Yakhokelwa ngumkhumezelo, yaqinisa yagxagxaza kanobom. Zagqekreza iindudumo, lazongoma izulu, yatshawuza imibane mhlawumbi kuba unyana womntu elitshikilele iwabo. Gqo-gqo-gqo-qhwa! Menye! Kwatsho isithongakazi esatsho kwahlokoma amawa kwavakala isankxwe sokurhathaza kweemfene – ubukumkani boyise bahlulelana nobukanyana, xa kanye loo ntaba yayimahlule kwingqumbo kayise.
(p.65-66)

Umbhali wenza ukuba sikubone ngamehlo yaye sikuve nangeendlebe oko kwakusenziwa lizulu. Uyaqeqeshwa nalapha efakwa uloyiko ngezandi zendalo. Umfanekiso awuzobileyo umbhali wenza soyike nathi singabafundi. Siba nexhala lokuba uza kuphelela phi na njengoko ehamba ebumnyameni ibe imozulu itshintshe ngolo hlobo. Oku bekuya kumenza azikise ukucinga ayibone ingqumbo anayo uyise ngakuye aphawule ukuba yindlela ohlwaywa ngayo leyo nguMdali. Izithonga ezivakele apha beziya kumoyikisa abone ukuba

nolo hambo lwakhe luya kumzisela amashwa. Akubanga thuba lide esahamba apho wafika emlanjeni. Imifula nayo ibiphuphuma ngenxa yaloo mvula. Indalo apha imenzele umqobo imthintela kuloo ndlela wayeyihamba. Uthi kuba engumntu ongeva bani angayiboni le ngozi anqandwa kuyo ngaloo mlambo. Wazama ukufumana indawo yokuwela kanti uza kuthi xa aziphosayo athathwe ngumsinga. Wamtyhala ngamandla wathi naye sele encamile esithi uyemka wagaxeleka emthini. Indalo apha isebenze izinto ezimbini kuye. Iqale ngokumohlwaya imthatha ngamandla amanzi. Imfake ixhala ukuze azibone ukuba ujongene nokufa kolo hambo. Imbonisa ukuba unokutshabalala ngenxa yeso simo sakhe. Iphinda kwayona imkhusele ngokumphosa emthini ukuze umxhase angakhukhuliswa nguloo msinga. Kukunqumleza kwalo mthi kulo mfula okwadala ukuba angakwazi ukumqhubela phambili amandla omsinga. Wakhe ikhusi ukuze angabi nakugqitha apho kuwo.

Indalo yenza kanye ngale ndlela ebeya kwenza ngayo nomzali. Iyamohlwaya njengomntwana ukumbonisa indlela iphinde kwayona imkhusele akujongana nengozi. Wayejongene nengozi yokuwela kweyona ngxangxasi inde kodwa yamkhusela indalo. Siyabona ukuba ithathe indima yobuzali ebomini bakhe. Wayewavile naye amandla ayo kwesi sithuba kuba waye waphathwa ngamanwele awamtsho waliphakuphaku emva kwesi siganeko kodwa olo loyiko aluzange luyijike ingqiqo yakhe. Siphinde kwakuyo le ndawo sikrotyiswe kwingomso lakhe kuba kwangobo busuku emva kokusinda koko kumka nomsinga waye wangonwatyiswa sisikhalo sesikhova. Isikhova yintaka engathandwayo kwaXhosa. Oku kungenxa yenkolo yokuba ukuba sithe sakhala kuya kuhla ukufa. Sikhala siviwa nguDingezweni eyedwa ezindle. Indalo ithi isalathise kwisiphelo sikaDingezweni. Ishoba ukuba ekugqibeleni uza kufela kolu hambo wayeluthabatha.

Usofoko edibana nezi meko zendalo ebeziya kumenza amelane neemeko zobomi ukuba ebekwazi ukufunda kuzo. Nangethuba ekumathafa ashiya indawo yaseKhaniwe wathwaxwa kwazezi meko zemozulu. Wayekwafumana nolooyiko olwalukwadlwa yindalo. Kuyo loo ndlela kuthiwa ngumbhali, “Kwakuphatha kukhwitsha kune elele kwanti apho kungekho nomthi lo” (p.93). Sele edibana nezi meko nje kungenxa yokusuka ashiye endaweni ngenxa yokungakwazi ukunyamezela. Bekukho ukuba ashiye kungekho sizathu maxa wambi oyiswe bubunzima bomsebenzi. Le meko adibana nayo yokukhe angabi nayo nendawo yokufihla intloko ibiya kumfundisa ukunyamezela kuba ebazi ubuhlungu bokungabi nandawo yokufihla intloko. Nakula mathafa indalo ikwamfakele uloyiko ngeendlela ezahlukeneyo. Sithi singabafundi sizifune ukuba ungumntu onjani ebomini lo ungoyikiswa nazezi ziganeke zibuhlungu kangaka. Siqale sive ngokuphazanyiswa kwakhe ebuthongweni yinyoka. Oku sikuva kula mazwi:

Ngenye imini wathi esarhona weva kukho into ithe ceke apha phantsi kwakhe. Wayiva ukuba ithambile. Vumbululu! Waxhuma entinga, exelisa unonqane esiya kuphuthuma amadoda antliziyonye. Yaba seyisisifu into enkulu yerhamba, intloko isicwecwe, lirhuba lisimka kuye xa angafuni kulala nalo. Lathi lakuthi qelele kuye laphequka laza kuthi phaxa phambi kwakhe.
(p.94)

Izivakalisi ezimbini zokuqala zesi sicutshulwa zibonakalisa singekaxelelwa ukuba yinyoka leyo wayelele phezu kwayo. Siba nomfanekiso wayo izibhija, inyakazela apho phantsi kwakhe. Siba kwanoloyiko lokuba kuza kwenzeka ntoni ukuphakama kwakhe apho nanjengoko inyoka inobutshaba nomntu ngokwasendalweni. Ukuvumbuluka kwakhe yamhlasela ilandela isiqalekiso esawiswa nguMdali emyezwini waseEden ngokwencwadi yendalo, iGenesis, kwizibhalo ezingcwele. Kuthi kuvele ubutshaba obuphakathi kwayo nomntu. UDingezweni ubekwa nakwesi sichenge yindalo ukwenza umfuziselo wokuba

bophelela phi na ubomi bakhe. Ube nethamsanqa nalapha kuba yaye yamphosa kolo hlaselo lwayo. Emva kwesi senzo senyoka ubone ilitye esithi uya kuchopha kulo kuba abuzange buphinde buhle ubuthongo ngenxa yoloyiko aba nalo. Xa asondelayo wasuka weva isandi kanti lufudo. Eso sandi salo samtsho wothuka wabalekela kude. Awukapheli umothuko awenzelwe yinyoka njengokuba sele ejongene nomnye. Indalo ihlala imbeke exhaleni ngalo lonke ixesha. Umoya wakhe awunalo ithuba lokuphumla akhe azole. Yonke le nto uzidalele ngokwakhe ngokungafuni ukuphulaphula uyise. Uphila ubomi bentshontsho ngenxa yendalo azikhethele ukuba phakathi kwayo kunokuba phakathi koluntu. Isiganeko sofudo senza sibone ukuba ukwaxakene nendalo. Ludalwe lwakhuselwa ngelo qokobhe lifana nelitye. Lumphambe wade wangawuboni kakuhle nomahluko phakathi kwalo nelo litye. Apha kuveliswa ukungabi nabulumko bokuqaphela kuye. Uthi aboniswe ubungozi bolu hambo ngenxa yokuswela kwakhe umqaphela. Siba nexhala singabafundi lokuba uya kusuka azibone sele egaxeleke engozini engaqondi.

Indalo yamfaka ixhala ngezi zinto wade wagqiba kwelokuba ahambe ngobusuku alale emini. Ngokungafaniyo noyise indalo yona iyakwazi ukumdalela unxunguphalo nexhala elidala ukungonwabi. Sibona ifuthe lamandla ayo kuba yona iyamlawula yaye athobele. Imbeka kwiimeko ezahlukeneyo ukuze afunde kuzo kodwa kuthi kuba waswela umntu ombonisa indlela angakwazi ukuzikisa ukucinga ngezo nto zimehlelayo. Akakwazi ukubona intsingiselo yezi zinto zenzekayo ebomini bakhe.

Kwakule ndlela isuka eKhaniwe ezinye zezi zinto zendalo zazithi ngoku zizenzela okwazo okungadibananga naye kube ngathi zibhekise kuye zimbi zazimdalela ubunzima. Siva xa kusithiwa:

Kwizinga awayephumela kuzo iintaka zazintyiloza zisenza isihomo kuMdali wazo. Zanga zigxwagxusha loo ntangantwa inguDingezweni. Kwakuphatha kuvuka iinkqwithelo, uhlalutye lumtsho kube nzima ukuhamba.
(p.98)

Iintaka zidumisa uMdali zimbulela. Zilandela umgaqo ezawusekelwa yindalo. Azikaphumi endleleni, zilandela oko zasisekwe nako. USerundu (1987:447) uthi ngendlela eziphila ngayo izinto zasendalweni: *“Unlike man, natural phenomena are constant and reliable because they are controlled by a Supreme Being ...”*. Uthi uDingizweni kuba ephumile kuloo mgaqo zinge ziphoxisa ngaye. Ukwaviswa ubuhlungu nangohlalutye. Xa luthe lwaphakama lutsho kabuhlungu ingakumbi ebusweni apha kube nzima nokuba ubani abone. Indalo ikwadala umqobo nalapha ukumthintela ukuba angaqhubeki nolo hambo lwakhe. Imdalela ubunzima obuhamba nobuhlungu. Ukuba ebeyiqonda le nto yenzekayo ubeya kukuqaphela ukungasikeleleki kolu hambo lwakhe.

Kwindlela esuka eGoli esingise eNatala waye waziqeshisa nasemaplasini ukuze afumane ubugcwabalalana nanjengoko wayengenamali yaneleyo kolo hambo. Abonakala ekwigxamesi awayeqeshwe kulo amandla endalo. Uthi ngoku sele enayo nendawo yokufihla intloko, kuba waye wanikwa indlu eluxande, imvumbulule apho indalo. Siyabona ukuba izinto ezidalwe ngumntu azikwazi ukumelana namandla oMdali. Kwangosuku lokuqala akazange akufumane ukonwaba ngenxa yezandi awayeziva kuloo ndawo. Wayehlathuzela ngamanwele. Ngengomso waye wacela umqeshi lowo ukuba ambolekeinja kunye nekati

esenzela ukuba azikhusele ngazo kwinto enokumehlela. Waphaphama ezinzulwini zobusukuinja igragrama yabe nekati isitsho ngesandi esoyikisayo. Nalapha uvuswa ezinzulwini zobusuku abekwe emdeni wemini enengqondo ehlaziyekileyo ukuze akwazi ukwahlula okubi kokuhle. Zathi zisenza eso sankxwe ezi zilwanyana abe yena ebile emanzi luloyiko suke kwathi gqi inyoka enkulu. Oku kuvela kwayo kuzotywe ngale ndlela:

Kwathi kusenguloo mbhodamo yee gqi entungo into enkulu yenyoka,
yanyubuluza yaya kutsho ethaleni, yagudl' ithala ingxamile, yatshibilika yeza
ivuya emhlabeni. Yawa phantsi, yashukuma, yahamba igudle ilongwe. ...
Yatsibeleka ikati yayitsho yadenga ngephanyazo loo nyoka. Waphakama
engcangcazela, wayigqibezela.
(p.117)

Indalo isoloko imdibanisa neenyoka kule ndlela. Ivelisa eyona nto ayoyikayo njengoko sisiva xa sixelelwa ngendlela awayothuke ngayo ngamhla wehliwa kukugula okwamtsho wangakwazi nokushukuma esezindle. Kuthiwa ngoku: “Ingcinga yakhe ikakhulu yayisenyokeni, kuba kaloku yayilolona tshaba lwakhe olo, engacingi nokuyibulala ngenxa yokuyoyika” (p.97). Indalo yenza oko kwenziwa luluntu kuqeqesho lwabantwana. Abantwana bayakwazi ukufundiswa ngokoyikiswa ukuthintela izimo ezithile. Ukwazile ukumelana nale nyoka kuba encedwe yikati. Sele egqibezela into ayiqalelweyo. Akalwi yena koko wenziwe wangumncedisi. Ngokwendlela esichazelwe ngayo indlela awayeyoyika ngayo kucacile ukuba kwakuya kuba nzima ukuba zazingekho ezi zilwanyana zibini. Indalo apha isebenzise esinye zezidalwa ukumkhusela. Kusebenze izilwanyana ukulwa nesinye. Ukwafundiswa ukubaluleka kokuphilisana ngoxolo nabanye abantu. Oku kuveliswa ngokuthiinja nekati izilwanyana ezingenamvano ibe zizo ezenza eso sankxwe ukulwa notshaba. Ziyibeke ecaleni eyokungabi nabudlelane zanenjongo enye. Emveni koku wayikhululainja ukuba iye phandle nanjengoko kwakusacacile ukuba isekho enye into

enkulu engxamele ukungena apho endlwini. Kangangokoyikeka kwaloo nto angazange ayiboneinja yagragrama yade yagqibela ikhala ukubonisa ukuba yayisoyiswa. Wabona ukuba makaqhawule ngokuphuma ngefestile. Indalo ibonisa ubukhulu bayo nalapha. Iyamoyikisa kodwa iphinde kwayona imnike ithuba lokuzisindisa. Ilibazisa eso silo ngokuba sibanjezelwe yinja ukuze afumane ithuba lokubaleka. Ufakwa uloyiko oludala ukuba asabe ashiye loo msebenzi. Uyanyanzelwa ukuba ahambe ayikokwentando yakhe. Ubeya kufunda isifundo sokuba athi wakufumana indawo azinze kuba ecinga ngesi sehlo kodwa waye waqhubeka ngokusoloko ezula etshintshana neendawo.

Wabe sele eluqhuba ngeenyawo olo hambo ukuqhawula kwakhe kwelo gxamesi wayeka ukufuna imisetyenzana. Akubanga thuba lingakanani waphinda wagaxeleka kwenye ingxaki. Kwathi esahamba wee nqwakaqha noxam. Wayengazi nokuba inkcubeko leyo yakhe yesiXhosa ithini na kanye ngokwalama uQebeyi nanjengoko wayengumntu ongakhathalele nto. Ubenamanakani nje engaqinisekanga ngawo. Wagqiba ukuba abaleke aye kungena kuqala emanzini. Ubaleka indalo esiya kuzisindisa kwangayo. Siyabona ukuba amanzi la asebenza lukhulu apha endalweni. Anamandla okusindisa kwakunye nawokutshabalalisa. Indalo yaye yamnika amendu kuba waye wakwazi ukumshiya loo xam wangena kuqala emanzini. Wathi esavuyela ukungena kuqala kuloo ntlanjana wabe sele ebona into iqinisile ukuza kuye. Uthi esenoloyiko abe efakwa olunye. Kwathi kanti yinyoka. Yona wasindiswa kuyo ngengqiqo. Indalo yamnika ingqondo yokuba ayithi wambu ngaloo ngubo yakhe ukuze abe nexesha lokuphuma kuloo manzi. Yade yaphuma nayo kanti izihambela ezayo. Simbona esothuswa nazizinto ezingamboniyo koko indalo imoyikise ngokumqaphelisa.

Waye waphinda wazohlwayisa ngendalo namhla wafumana incwadi eyayivela kuNomzamo. Iindaba ezazilapho zamtsho wacinga ukuzibulala kodwa waphinda wafikelwa bubugwala. Indalo yasebenzisa uloyiko ukumthintela ukuba angenzi ububi bokuzikhupha umphefumlo. Ukucima kwakhe loo ngcinga wasuke wangena endleleni wemka, eshiya loo ndawo wayephangela kuyo esiya apho angaziyo naye. Kolo hambo waye wafumana umonzakalo elisweni. Oko kwadalwa kukushinyana kwemithi yelo hlathi wayehamba kulo. Le ngozi yakhe ichazwe ngolu hlobo:

Kwezo ntshinyela zamahlathi wathi esathubeleza wabethwa lisebe lomthi elisweni latsho latyhaphaka kwangoko iliso lakhe. Kowu! Yeka ke ukulila kwakhe esimantshiyane enzulwini yehlathi engasakhathalele nokubuzwa ukuba ufuna ntoni na emahlathini.
(p.143)

Indawo le ahamba kuyo ihle ibonakalise ukuba kunzima ukuyihamba kuba ishinyene. Yiyo naloo nto aphulukene neliso kuba kunzima ukubona kakuhle kwindawo elolu hlobo. Apha indalo imohlwaya nangakumbi. Iqala ngokumsusa eluntwini ukuze abuve eyedwa ubuhlungu bokuphulukana neliso. Uphulukana nalo ngenxa yoko kumfameka kwakhe. Uyaboniswa apha ukuba loo mehlo adalwe nawo akawasebenzisi kungoko indalo ilityhaphaza elinye. Imohlutha kuba esisihombo nje kuye engawenzi umsebenzi wawo. Isalishiyile noko elinye ukumnika ithuba lokuba akwazi ukubona ukuze abe nokulungisa loo hambo yakhe. Akatshintshi nangoku sekubona nothathatha ukuba uyaphalala. Ukutshintsha kobume bakhe ngokwenkangeleko kumvisa ubuhlungu ngokwasenyameni okomzuzwana kodwa kumshiye enesigxala emphefumleni kuba usoloko ebonakalisa ukungazithandi iintetho ezayame koko kuba neliso elinye kwakhe. Endaweni yokuba onge elo liso linye wayesalibolekiwe yindalo wasuka wathi kratya ukukhohlakala

kwanokuziphatha kakubi. Wasuka waloleka nangakumbi kwicala lobubi endaweni yokuba azikhwebule abone ukuba ezi zinto azenzayo zilutshaba kwakuye.

Indalo igqibele ngokubuphelisa ubomi bakhe. Uye kufela ngaphantsi emathunjini omhlaba. Nangalo mhla afa ngawo uqale wayiva le nto iza kuhla wade wabelana ngale ndlela wayeziva ngayo nenye yamadoda ayehlala nawo kuloo nkomponi wayekuyo. Indalo isamenza akwazi ukusebenzisa akuphiweyo yiyo ukuba abe nothuku ngoko kwakuza kumehlala. Waye wafa kabuhlungu ngokuwelwa ngumgodi. Sizotyelwe ngesiphelo sobomi bakhe ngala mazwi:

Kuthe xa akude kufuphi nendawo yokuphuma uDingezweni kwawa into enkulu yelitye phambi kwakhe lavalala gingci. Wazama ukulisusa ngobungxamo kodwa zasikeka zadlakadlaka izandla zakhe esaqala ukulichukumisa ... Kwangoko waphela umongo-moya isikhundla sawo sithatyathwa yisile, waqhawuka umfana koweshumi unyaka elishiyile iwabo. Waphuma kancinane umphefumlo wakhe usishiya sivuthelene kuloo mgodi isidumbu sakhe. Satsho isandi kusiwa imfumba yomhlaba phezu komntu. Yangcwabeka ihleli ibingabikwa hlaba indoda.
(p.163)

Akukho tshintsho lubonakalayo kuDingezweni nangona edibene neemeko ezinzima kwanezibuhlungu ebomini. Simbona oyise nendalo kumba woqeqesho. Ibimana ukumfaka ixhala koko othuke nje okomzuzwana aphinde aqhubeke nesimo sakhe. Kungoko yona ithe yabona kumlungele ukuba imsuse ngokumfihla xa engakwazi ukujika kweso simo. Iqale ngokumvalela ngelitye elikhulu. Imenzele ubunzima kuba iwise ilitye awayengenawo amandla okulisusa phambi kwakhe. Ibonakalisa ubungangamsha bayo ngokumenzela umda angenakukwazi ukuwutsiba. Phambi kokuba ithathe obo bomi bakhe uqala asikeke izandla, eve ubuhlungu kuba ezama ukuphikisana nayo ngokufuna ukususa elo litye phambi kwakhe.

Ilandelise ngokuthabatha eyona nto ibalulekileyo ebomini bayo nayiphi na into ephilayo, umongo-moya (*oxygen*). Ngaphandle kwawo akukho nanye into enokuba nabo ubomi. Indalo ithathe okwayo. Imohluthe ubomi kuba udale iintloni phakathi koluntu ngenxa yesimilo esibi. Imfuthanisele ngaphantsi komhlaba apho engenakukwazi nokuphuncuka nokuba belikhona elo thuba. Igqibele ngokumogquma ngokuwisa umhlaba phezu kwakhe imngcwaba.

Ubomi bomntu ngamnye buphela ngokufa yaye yinto eyamiswayo ngokwasendalweni leyo kodwa indlela afe ngayo uDingezweni inga indalo imsusa kuluntu ukuze ubugwenxa bakhe bufihlakale emehlweni alo. Uthathwe wabekwa ngaphantsi komhlaba esitheliswa emehlweni abantu kwangaphambi kokufa kwakhe. Mhla walishiya ikhaya kwakumnyama engaboni apho aya khona kuba obo busuku babungenanyanga. Namhla walishiya ihlabathi indalo yamsithelisa ekukhanyeni kwelanga ngokumfaka emathunjini omhlaba. Ubomi bakhe bonke busoloko bujikelezwe bubumnyama obukwamela ukufa. Ukuswela kwakhe ingqeqesho kumenze wangakwazi ukubona loo mizekelo yobomi awayeyinikwa yindalo. Yiloo nto isiphelo sakhe sibe buhlungu engcwatywa ehleli yindalo.

Ezo zidumbu zazilapho kuloo mgodi zaye zakhutshwa emva kwexesha elide ngenxa yokuba ngezo mini babengekabikho oomatshini bokumba ngokukhawuleza abafana naba basetyenziswa kule mihla. Ukuphuma kwazo kwakunzima ukuzahlula kuba abanye babeqhawuke iintloko, bambi iingalo, abanye imilenze bekwakho nabo bashiyeka bengamacala. Kuzo zonke ezo zidumbu asikho esasogqitha esikaDingezweni ngomonzakalo. Sichazelwe ngolu hlobo ngaso:

UDingezweni wawungekhe umahlule kwezo zidumbu zazonakele kangako.
Wayezizidungulwalana ngathi ebecukucezwa ngabom.
(p.164)

Indalo iba ngathi ibimnqunqa ukuze iqinisekise ukuba utshabalele ngenene. Iyamcokisa ukuze kungaphinde kubekho bani unomfanekiso wakhe nasekufeni. Imphindisele nangobungxamo kuloo mhlaba ukuze akhawuleze aphele afane nolo thuli lwawo. Imfuthanisele ukuze uphume ngokukhawuleza umphefumlo. Akahlelwanga sisifo sona besinokuthatha ithuba phambi kokuba simthathe.

3.6 Iziphumo zokusilela kwengqeqesho

Ngumnqweno wakhe nawuphi umzali ukuba umntwana wakhe abe nesimilo esihle. Eso similo sithi ukuze abe naso umntwana abe kanti uqeqeshiwe ekhaya. Abanye abazali bathi bawuyekelele umxakatho abantwana bangaqeqesheki kanti uSpirkin (nd:1) uthi:

The family is a crucial instrument for the development of personality. It is here that the child first becomes involved in social life, absorbs its values and standards of behavior, its ways of thought, language and certain value orientations. It is this primary group that bears the major responsibility to society.

Ngokolu luvo likhaya elithi limlungiselele ukuphila nabanye abantu umntwana yaye iluxanduva lwabazali kulo naliphi na ikhaya ukufundisa umntwana ngemiba yobomi. Ithi yakusilela ke le ngqeqesho imchaphazele kakhulu umntwana. Siyazibona iziphumo ezingentle zokufadalala kwengqeqesho kubalinganiswa uDingezweni kunye noPhilabadane kwezi noveli zikaMtuzi. UDingezweni ngoyena oye wajongana nengxaki enkulu yesimilo

kuba engazange waqeqeshwa. UPhilabadane nangona ibekho imiphumela yokusilela kwengqeqesho isimilo sakhe asidanga sixake njengeso sikaDingezweni kuba ephume nje endleleni kodwa ubeyiboniswa indlela.

Kwinoveli *UDingezweni* umbhali uphuhlise imiphumela yokusilela kwengqeqesho ngendlela amzobe ngayo uDingezweni. Usoloko eveliswa enesimilo esibi. Siyeva ngesimilo sakhe kwizinto ezithethwayo ngaye ngabanye abalinganiswa, ngakuthethayo naye kanti sithi sibone nakwizinto azenzayo. Siyazibona ezi mpawu zokungaqeqesheki kwakhe kwiziganeko eziliqela nezithi ziphuhlise oko kusilela kwengqeqesho kuye. Ukungaqeqeshwa kwakhe kumenze wangumntwana ongenambeko. Siyakubona oku kwisenzo sakhe sokuxuluba uyise ngamatye akuba ekhe wamfika ngozipho. Uqale ngokwala xa emyalela ukuba baye kunye ehlathini. Oko kwala de agqibele ngokubetha uyise kuphuhlisa oko kuswela kwakhe imbeko. Siphinda sikuve oku kungahloneli kwakhe kumazwi awayewabhekise kuMdeyide. UMdeyide lo yindoda eyayinokulingana noyise ngokweminyaka kodwa wathetha ngathi ubhekisa kwintanga yakhe. Wayesithi: “Ibe luphumo loo nto kuwe, bawo, kuba iza kungqubisa ngam” (p.44). Uthetha nakanjanina ade agrogrise ngokubetha umntu olingana nomzali wakhe. Akayinanzi into ephuma emlonyeni wakhe engakhathali nokuba loo mazwi uwabhekise kumntu ongakanani na.

Ukwakhule wakwangumntu oneenkani. Akanabani amphulaphulayo. Akeva naxa enqandwa kuba engazange wayiqheliswa loo nto. Oko ziziphumo zeemfundiso zikayise owayemxelela ukuba angabokuphulaphula into ayixelelwa ngumfazi kanti uya kugqibela

engasaphulaphuli wonke umntu. Ezo nkani zadala ukuba axabise into ethethwa kwaneyenziwa nguye. Siyeva ngoku kuba neenkani kwakhe kumazwi athi:

Yayiziziqhamo zemfundiso awakhuliswa ngayo nguyise owathi ngokumbuka umntwana wada walibala ukuba uyaqeqeshwa. Nanko ke namhlanje edlule nesele ngeenkani, engenantanga ngobuzwi lakhe.
(p.26)

Indlela aneenkani ngayo ude afaniswe nesele. Isele sesona silwanyana saziwa ngokuba neenkani. Xa kusithiwa wayedlula nalo oko kubonakalisa ukuba ezakhe zazigqithisile. Ukusilela kwengqeqesho oku kumenze wanguzwilakhe. Lolunye lweempawu ezingathandekiyo emntwini olu nolwenza umntu azibone sele elilolo. Wonke umntu uthi azikhwebule kuye kuba usoloko ezibona enengqiqo kunabanye. Obu buzwilakhe bukaDingezweni siyabuva nabo kwindlela achazwa ngayo xa kusithiwa:

Ubesithi akuthethiswa ngento embi ayenzayo ange uhlutsheziwe ukuyiqhubela phambili oku ... Ukhule ngolo hlobo ke uDingezweni – engakhathalele cebo lamntu, exabise into ethethwa nguye yedwa.
(p.26)

Uphinda naye ayingqine le ndlela achazwa ngayo kwimpendulo ayinika uNtlokwehagu xa embuza ukuba woda aziyeke nini na ezo nkani zakhe. Uthi ukumphendula, “Mna andijikwa mntu kwingqiqo yam” (p.34). La mazwi asangqina ukuba ungumntu oneenkani ongasokuze aboniswe ngabanye abantu kuba usoloko ecinga ukuba eyona nto ibalulekileyo yileyo icingwa nguye. Le nto yokungacebiseki kwakhe ithe yavela kwisiganeko esibuhlungu esathi samehlela ngenxa yezo nkani awayenazo. Waphuma esiya kutheza ehlathini ekhuzwa nguyise emlumkisa ngemozulu. Endaweni yokumphulaphula wasuka wazithethela ecaleni yedwa wathi:

Kowu-u! Ootata aba bazenza izazi bengezizo kutsho bani ukuthi
sisichotho esi ingumkhwitsho nje? Ndiya kukhe ndibone ukuba kobakho
ntoni na.
(p.27)

Akaphulaphuli umzali oyena mntu unamava ngobomi. Akeva kunqandwa naxa akhuselwa
engozini. Simbona esenza kanye oko kuxelwa nguNgcwabe (1965:7) kumbongo wakhe othi
“Umntu ooneenkani”. Uthi:

Wazi yen’ engekazalwa,
Akafuni kuphikiswa,
Engafuni nakunqandwa,
UnguThix’ akaphendulwa.

Uzibona esoloko enolwazi uDingezweni alibale ukuba kukho abantu abanamava kunaye
ingakumbi abazali. Ngenene ke waye wakubona okwenzekayo kuba kungaloo mhla awathi
wafumana ukwenzakaliswa sisichotho. Ukuba wayengumntu okwaziyo ukuphulaphula
ngewayengadanga wazifumana ekuloo meko.

Uphinde wangumntu ongakwaziyo ukuphilisana nabanye. Ukungaqeqeshwa kwakhe
kwamenza wanobutshaba noluntu kuba wayesoloko ephuma endleleni de agqibele
ngokuzondwa ngabantu. Ekukhuleni kwakhe wayebizwa ngamagama amabi ngenxa yeso
similo sakhe. La magama adalwa yiloo ngxaki yakhe yokungakwazi ukuphilisana nabanye
abantu. Avele ngenxa yaloo ntswela-mbeko edalwe kukungaqeqeshwa kwakhe. Ugqibela
ephawulwa ngamagama angathandekiyo ngenxa yesimilo sakhe esingamkelekanga
eluntwini. Waqala ngokubizwa ngokuba “[ng]umahlwa nofele” (p.39). Le ntetho idla
ngokubhekiswa enjeni kuba isisilwanyana ongena kuzuza nto nangokufa kwaso. Ufaniswa

nayo ngenxa yoko kungabinto kwakhe. Ngenxa yeso similo sakhe akathandwa mntu. Oku kuphinda kugxininiswe nangamazwi athi, “Wayeyigusha enokhwekhwe engafunwa ngabo bonke abantu” (p.40). Usoloko efaniswa nezilwanyana ezingathandekiyo. Ukhwekhwe sisifo esidala ukuba isilwanyana siphelelwe ngumkhitha singabukeki. Isimilo sakhe esikrazukileyo senza kungabikho mntu umthandayo. Esi similo sidalwe kukufadalala kwengqeqesho nokwenza angabi nandawo apho aziva amkeleke khona. Le ndlela wayeziphethe ngayo yade yamenza walikheswa nasebudaleni kuba waye wangafunwa ngabantu naye wagqibela ngokuba nenzondo kubo. Oku siyakuva kumazwi athi:

Wayezondene nomntu enenqala nenzondo yemfene ngenxa yempatho
awayifumana emntwini naye. Ngenxa yale nto wangenwa buburhumsha
obungathethekiyo. Wayesilwa umhla nezolo ezele izinxenxe neenduma
ewonke. (p.132)

Sele ephila kabuhlungu nje enguphumasilwe kungenxa yezo nkani zakhe ezazidalwa kukungakwazi kwakhe ukuziphatha. Uzibona engenabudlelane nabantu kuba engazanga wafundiswa ukuphilisana nabo. Le nzondo ikwaveliswe nakwigama u “Reward” nawathi walithiywa ngenxa yeso similo sakhe. Xa kunikwa intsingiselo yalo ngokolwimi loburhumsha kuthiwa lithetha ukuba umntu lowo uzondwa ndawo zonke. Uhamba ezondwa nguye wonke ubani ngenxa yesimo sakhe esibi nesidalwe kukungaqeqeshwa kwakhe. Naye ngokwakhe sithi simve ezithethela eyedwa ngale nto yokungabi nabudlelane noluntu. Uthi:

Hayi bo! Ndizondene nomntu. Ngenxa yomntu ndanyamezela iintsizi, ngenxa yomntu ndalala entolongweni. Ngenxa kaNomzamo ndim lo ndisifa yintliziyo eNatala. Owu! Ungenzani ngomntu?
(p.134)

Le nzondo iye yazala inkohlakalo enkulu apho kuye. Izinto awayezenza eluntwini zibonakalisa ububi awathi wabuqulatha. Wayebahlalise kabuhlungu abantu ingakumbi ngethuba eseNatala. Wayebaphethe kakubi, ebangcungcuthekisa eqhutywa yiloo nzondo wayenayo. Ukungaqeqesheki kwakhe kuthi kuchaphazele abantu abangenatyala. Uthi akungakwazi ukuphilisana nabanye avelise ubulwanyana. Oku kuyaphawuleka emveni kokuba esinde ekufeni ngenxa yengulo eyathi yamlalisa esibhedlele waphantse wafa. Ukuphuma kwakhe apho saye saqatsela eso similo sakhe. Kude kuthiwe ngaye ukubuyela kwakhe eNgagane: “Waqonda ukuba makafike ewuxhomile umgangatho ngakwicala lokuziphatha kakubi” (p.145). Esenza oku nje kungenxa yokuba engazanga wafundiswa umahluko phakathi kokubi nokuhle. Uyingxaki phakathi kwesizwe kuba usoloko edubaduba uxolo. Iimpazamo zikayise zokungamkhulisi ngendlela efanelekileyo zizo ezi zidale le ngxaki.

Ezi nkani zakhe zikwamkhulisele ikratshi. Nolu uphawu aluthandeki kuba umntu onekratshi usoloko ezibona esenza okulungileyo kunabanye. UMbovane (1984:10) kumbongo wakhe usizobele ukungathandeki kwekratshi. Uthi:

Sisifo esibuhlungu kulowo ungenaso,
 Sisifo ongenakusinika mntwana kanyoko,
 Kuba eya kuba likheswa akuba naso.
 Nomntu onaso ngumdlungu onesandlosi.

...

Uswele into encinane noko urheme
 Ukuzithoba nokwazelelela;
 Sisiyatha sokuqala nokugqibela.
 Kuba elibala into noko eyazi
 Oziphakamisayo, uya kuthotywa ...

Lo mbhali usebenzise izikweko ezilizoba litsho lingathandeki ikratshi. Wenze kwacaca ukungathandeki kwalowo unalo. UDingezweni unazo ezi mpawu zokungakwazi ukuzithoba kwanokuba likheswa ngenxa yekratshi. Usoloko ethwele itshoba. Eli kratshi lakhe siliva ngokucacileyo kumazwi kaJwarha awayecele kuye icebo ngoNomzamo ngethuba eseNew Castle. Uthi uJwarha xa amcebiso:

Yeka ikratshi mfana. Ndithi unekratshi ngokuba ukuba ubungenalo ngowawulele nakubamelwane, uvuke ucele uxolo kuyihlo, uwe ngedolo phantsi, ungxengeze. Ikratshi kuthiwa lamkhahlela emhlabeni uSathana. Washiya ilizwe lobunewunewu, yahluthwa nengubo yakhe yobukhosi waza kweli limagada ahlabayo.
(p.129)

Eli kratshi likwamenze wangumntu othanda ukusola abanye ngenxa yeemeko athi azifumane egaxeleka kuzo. Asikhe sive apho akhe amkele iimpazamo zakhe azibone ukuba wonile. Akayazi into ekukuzithoba ebomini bakhe. Usoloko egxeka abantu ngezinto ezenzeka ebomini bakhe.

Ukusilela kwengqeqesho kuDingezweni kukwadale ukuba angakwazi ukumelana nobunzima. Uqale ngokoyiswa kukuncedisa uyise kumsetyenzana wokugawula iinkuni ukuze bathengise babe nemali abanokuphila ngayo. Ngulowo wayesuka alahleke angaziwa ukuba uye ngaphi na. Nasemveni kokuba elishiyile ikhaya wayetshintshatshintsha imisebenzi ngenxa yobunzima awayebuya kuyo. Siyambona nangethuba esoyiswa yinto encinane ukuchola iinkunana zokubasa. Wayexolele ukulwa kunokuba enze oko. Ukungaqhelaniswa nomsebenzi kwamenza wakhulelwa bubuvila obadala ukuba angathandwa ngabanye njengoko sisiva nakumazwi athi: “Wayengasendamdintsi nje kwabanye efungele ukungacholi...” (p.82). Umntu onomdintsi ngumntu ongathandekiyo

kwabanye. UDingezweni wagqibela ngokungafunwa ngabanye ngenxa yobo buvila obabudalwe kukungaqeqeshwa kwakhe ukuze amelane nawo nawuphi na umsebenzi.

Kwinoveli *Umsinga* uPhilabadane ngokungafaniyo noDingezweni uqeqeshiwe ngabazali bakhe. Nendlela abunjwe ngayo ayibonakalisi konakala kwesimilo kuye. Sithi sizigqibele singabafundi ukuba ungumntu onjani na ngokubona izinto ezenzekayo kuye. Yiyona noveli esithe sabandakanywa kakhulu kuyo ngokuthi singanikwa lwazi luninzi ngabalinganiswa. Sithi sisebenzise ezethu iingqiqo ukubona ukuba bazimo zinjani na. Isimilo sikaPhilabadane sisibona sonakaliswe lifuthe alifumana kwabanye. Kuye kwenzeke oko kuthethwa ngumlinganiswa onguMamTshawe kwinoveli kaTamsanqa ethi *Inzala kaMlungisi* (1991). Uthi:

... asiqeqeshi sonke; abanye kwalapha kuthi bayoyiswa mpela ngabantwana-
loo nto ke itsho isulele nabantwana engeba bebeqeqeshwa, kuba kaloku izimilo
ezikrazukileyo ziyazona izimilo ezisulungekileyo.
(p.2)

UPhilabadane wosulelwe ngabalingane bakhe ukuze abe nezo mpawu zokusilela kwengqeqesho. Ukufika kwakhe esinaleni ngulowo wazibandakanya neqela elalisenza izinto ezingatshongo khona wade waba ngomnye wabafumana ukugxothwa. Eso similo akasifundanga ekhaya koko ufuthelwe ngabanye. Ukhule wangazilandeli zonke iimfundiso zabazali nangona bebembonisa indlela. Ukwangumntu osoloko ejonge isiqu sakhe. Ukusilela kwengqeqesho kuye kumenze angabi nankathalo ngomnye umntu. Oko sikuphawula kwisenzo sakhe sokushiya abazali ngelithi uya kuphangela eKapa suke angathumeli mali, atshiphe apho. Ngelo thuba elapho wayekhathalele isiqu sakhe enxiba into ayithandayo. Kuyaphawuleka kule ndlela aveliswe ngayo ukuba umntu uyakwazi

ukuthi ngoku eqeqeshiwe kodwa abe nesimilo ebesingalindelekanga kwabo bebeqeqesha. Ukumqeqesha umntwana akuqinisekisi ukuba uya kuba ngumntu osulungekileyo. Isimo adalwe naso sithi sibe nefuthe kwingqeqesho ayinikwayo. UPhilabadane ngumntu othandwayo ngabantu, ekwazi nokunxibelelana nabo kodwa usoloko ebeka ezakhe iimfuno phambili. Nasemisebenzini akanangxaki uyakwazi ukumelana nayo kuba waqeqeshwa ukuze akwazi ukumelana nobunzima. Ungumlinganiswa ekunzima ukumfunda kuba akathethi koko kubonakala iziphumo zoko akwenzayo. Naxa kukho impixano akalutsali kakhulu ukruthakruthwano ukhawuleza azithathele isigqibo ethe cwaka. Xa ubani emjongile ubona umntu ozilungeleyo kuba ethule koko kusoloko kubonakala kwizenzo ukungalungi kwakhe. Ngesi simo sakhe umbhali ubonakalisa ubunzima abathi bajongane nabo abazali, ukungakwazi ukumxhobisa ngokupheleleyo umntwana kuba bengakwazi konke okusezingcingeni zakhe ukuze babe nokumjika xa zingalunganga.

Bobabini aba balinganiswa bezi noveli, uDingezweni noPhilabadane, bagqibela ngokufumana umonzakalo. KuDingezweni loo menzakalo yaba sisiphelo sobomi bakhe. Oku kuphuhlisa ukuba ukungaqeqeshwa komntwana kumkhokhelela kwantshabalalo. UDingezweni ubethwe lilizwe wade wagqibela ngokufa. UPhilabadane kwelakhe icala umonzakalo weza njengezibetho. Ilizwe laye lamqeqesha ngazo ukubonisa ukungalungi kokungathobeli abazali. Kuye ezi zibetho ibe yindlela yokumoluleka. Kwathi kuba ebengumntu okhule enqandwa wawavula amehlo walungisa apho ebephume khona endleleni. Kule meko kaPhilabadane sithi sibone ukuba ukungaphulaphuli kuthi kumbambezele umntu. Kusebudaleni bakhe apho wayesele efunda bucala kuba wadlalisa ngaloo mathuba ebuntwaneni bakhe. Ufunda sele eqhutywa likhwele lokubona abahlobo

bakhe abaphumeleleyo. Wazilibazisa ngokungaziphathi kakuhle awakufunda kubahlobo adibana nabo bumini.

Iziphumo zokusilela kwengqeqesho ziphuhle kakhulu kwisimilo sikaDingezweni. Uneempawu ezininzi ezingathandekiyo eluntwini. Ngaye umbhali usizobe ububi obudalwa kukusilela kwabazali kwindima yabo yokuqeqesha. Ubhale ephuhlisa ukuba ngokungabaqeqeshi abantwana abazali badala ingxaki kwisizwe ukanti bakwenzela nabantwana ubunzima ebomini. Bamenza asoloko engabi nandawo anokwamkeleka kuyo. Nakule noveli sithi sibe nokusola uNyubatyha kuba engazange wayithatha inxaxheba yakhe ekukhuliseni uDingezweni. Ubengumntu osoloko ephazamisa ucwangco apho akhoyo kuba ubesoloko esenza izinto ezingamkelekanga kwabanye.

3.7 Ukuqukumbela

Umxholo wengqeqesho abhale ngawo kwezi noveli uMtuzi yinto ebalulekileyo kuzo zonke izizwe kungoko ikholeleka yaye yamkeleke. UAbrams (1993:183) uthi ngalo mxholo: *“It is a popular theme which is widely portrayed by Xhosa writers.”* Yeyona nto ibekwa phambili kuzo zonke izizwe kodwa ibalasele kwaXhosa njengoko esitsho noMkonto (1988:30) esithi: *“disciplining and/or instilling a moral sense into a child is a stage that attaches sacramental importance to a traditional Xhosa parent.”* Zombini ezi ncwadi zinefuthe elikhulu kuba zishukuxa ingxaki esijongene nayo isizwe sakwaXhosa, ukusilela kwengqeqesho. Umbhali uchankcathe phezu kwezi zinto kanye zidala le ngxaki elumkisa uluntu. Siyazibona iziphumo zokungaqeqesheki

kwabantwana kubalinganiswa uDingezweni kunye noPhilabadane nangona zidalwe zizizathu ezahlukeneyo. Ubhale ngowona mbandela ungundoqo ekwakheni uluntu koko wavelisa iingxaki eziza nolu qeqesho.

Kwinoveli *UDingezweni* nangona uchanatywe kakuhle lo mbandela yaye zibonakala iziphumo zokufadalala kwengqeqesho umbhali ube nokugqwidiza kwindlela ababumbe ngayo ababalinganiswa avelise ngabo lo mbandela. Ukuze libe nokukholeleka ibali abalinganiswa kumele ze bafane nabantu kubomi benene. Sibona umbhali ebabaxe kakhulu abalinganiswa uNyubatyha kunye noDingezweni. Benziwe sangakwazi ukuzikholelwa izimo zabo. Abakho abantu abafana nabo kubomi benene kanti uBrooks noWarren (1959:107) bathi, “... *every character in fiction must resemble ourselves; that is, he or she must be recognizably human.*” Ingcali uForster (1927:61) yona ithi ngendlela ekufanele babonakale ngayo abalinganiswa: “*They are real not because they are like ourselves (though they may be like us) but because they are convincing.*” Abababini benziwe bangabi ngabo abantu gqibi. Iyabonakala into yokuba baqwetyiwe. Abanazo ezi mpawu zinikwe zezi ngcali. UDingezweni wenziwe waneenkani ngokugqithisileyo. Zininzi izinto agaxeleke kuzo ebezinokumenza ajike kwisimilo sakhe. Wenziwe wanekratshi kakhulu. Zange akwazi ukubuya umva aye kucela uxolo kuyise waxolela ukudinga elizweni. Uziphilisa ubomi obubuhlungu nobunzima ngenxa yempakamo anayo. Uthi ngoku sele esiva ubunzima kodwa ingabikho into ethi makabuyele ekhaya. Wathi naxa sele ebethwe nalilizwe akajika kweso simo sakhe. Abantu abaninzi bathi bakubetheka bakhumbule amakhaya njengoko lisitsho nebali eli, lisithi:

Kuthiwa amahilili onke athi ze abuyele kumawawo kuphele amahlathi,
kwenzeke izinto ezibuhlungu, andule ke ukucinga ngamawawo kodwa naxa
uDingezweni wayelihilili zimhlela umhla nezolo izinto ezibuhlungu,

wayesisiphambuko. Ebumnandini, naxa babunqongophele, nasebukrakreni
wayebhejile ukuba usaya kwilizwe awalalathelwa nguyise.
(p.146)

Ukubetheka kwakhe uDingezweni kuba kokukhona efungele ukuya phambili. Akukho nto imoyikisa de acinge ngekhaya koko uya ehambela mgama kulo. Wathi naxa sele ephuthunywe ngunina ngethongo waphikisana nalo. Iminyanya yinto ehlonitshwa kakhulu kwaXhosa. Akakho umXhosa ongayithobeliyo ngaphandle kwabo bazimfamekise kakhulu ngenkolo yobuKristu. UTamsanqa (1991:7) uthi amaXhosa ngabantu abaneenkolo nabasoloko bebambelela kuzo. Uhlomla enjenje ngalo mba:

O! Umntu oNtsundu ngeenkolo uxolele nayiphi na into, kunjalo nje akakhathali
nokuba sekusithiwa ufunde waphumelela amabakala aphezulu emfundweni ...
iinkolo zona zifana nesithunzi esi sakhe sona singasayi kuze sisuke.

UDingezweni wakhetha ukungalinanzi iphupha elalicacile ukuba unina uyamkhuza kulo ngoko kushiya kwakhe ikhaya. Wenziwe wanomahluko kakhulu kubantu abankolo yesiXhosa nto leyo imenza angakholeleki.

UNyubatyha naye wenziwe wangutata ofekethisa ngokugqithisileyo. Nguye owone uDingezweni ngokumfundisa izinto ezingatshongo khona. Ibaxwe kakhulu nale ndlela afekethisa ngayo. Asimboni ephakamisa sandla ukoluleka umntwana. Ude akhuze nonina ukuba angabokumbetha. Yinto enqabileyo le kubantu abangootata. Ngabo abasoloko betsala iintambo yaye besoyikwa ngabantwana kangangokuba naxa bonile basoloko besoyikiswa ngokuxelwa kubo. UMkonto (1988:102) naye uyayibalula into yokuba ootata

ngabona bantu baba ngqwabalala nabadlala eyona ndima iphambili kuqeqesho lwabantwana. Uthi:

The supreme authority to discipline the children and especially boys is vested traditionally in the head of the family.

Esi simo sikaNyubatyha besiya kulindeleka kumntu ongumama nanjengoko noSoga (1931:132) esitsho esithi: “Slack discipline or connivance is usually on the mother’s side.” Umbhali uye wayigqwetha indima kaMaMfene noNyubatyha. Ingulowo kubo uthathe isimo sesinye isini. UMaMfene ngoyena mzali wenziwe wangqwabalala kangangokude angathandwa nangabantwana basekuhlaleni. Konke oku kunokwenziwa kukuba le noveli yayililinge lokuqala lombhali akakwazi ke ngoko ukuzivelela zonke iinkalo ukuze ibali lakhe libe nobunyani lilonke.

Inoveli *Umsinga* yeyona ibhalwe yakholeleka. Abalinganiswa bayo benziwe baba njengoko ichazwa nguHawthorn (1992:1) indlela ekumele babunjwe ngayo abalinganiswa benoveli. Uthi, “ ... even though its characters and actions are imaginary they are in some sense ‘representative of real life’.” Abazali bakaPhilabadane babambisene ngengqeqesho yomntwana. Yinto elindelekileyo leyo ukuba abazali bathethe into evanayo ukuze ube lula umsebenzi wabo wengqeqesho. Ngaphezulu wonke umzali unoxanduva lokuqeqesha nesilubona luthatyathwa sesi sibini. Nakuyo le noveli umlinganiswa onguPhilabadane waye wabethwa lilizwe esekutshipheni. Wathi akungxwelerheka waphinda kowabo. Ukubethwa kwakhe lilizwe ucinge ngekhaya waphindela kulo. Yinto eqhelekileyo le yokuba athi umntu akuntlitheka elizweni acinge ngewabo. UPhilabadane uphindela kwaba bazali wayebashiye engazi nokuba bayatya. Ukubuya kwakhe abazange bamchithele zandla. Baba nenimba

njengaye wonke umzali. Nawuphina umzali onentliziyo nomthandayo umntwana wakhe ubeya kuyenza le nto yenziwe sesi sibini. Umzali usoloko emxolela yaye amamkele ngaphandle kwemiqathango umntwana wakhe. Waye wajika naye kweso simo wayenaso. Yinto elindelekileyo ukuba umntu afunde kwiimpazamo zakhe angaphindi into enye. Umntu uthi akufumana ithuba lesibini alisebenzise ngenyameko ukulungisa ezo mpazamo ebezenza. Wenze oko naye uPhilabadane. Ubenakho nokuzisola ngokudlalisa ngethuba lakhe xa sele ebona oontanga bakhe bephumelele. Siva xa sixelelwa ngendlela awayeziva ngayo ngethuba sele ezinzile eBhayi. Kuthiwa ngayo: "... ikhwele awayenalo ngaphakathi kwakhe akucinga ngeentanga zakhe ezazimshiye lee ..." (p.102). Le yinto eqhelekileyo nayo kubomi benene. Umntu uye eve kabuhlungu xa amana ejonga kokwadlulayo ukuba loo nto ubeyenza ibingakhokheleli empumelelweni. *UMsinga* yinovelu yesibini kaMtuzi kungaseso sizathu esidale ukuba elayo ibali libe nokukholeka kunaleyo yokuqala. Ufunde kwinovelu *UDingezweni* ukubhala ibali waza wasicokisa esi sakhono kule yesibini.

ISAHLUKO SESINE

IINOVELI EZINGENTLALO

4.1 Intshayelelo

Abantu xa behleli ndawonye bathi banxibelelane ngeendlela ezahlukeneyo bakhe nobuhlobo. Indlela abaphila ngayo kwanemithetho ebalawulayo ithi idale iimeko zokuhlala kwabo. Bathi bafuthelane ngezinto ezahlukeneyo zimbi izizinto ezingamkelekanga kuluntu jikelele. Maxa wambi nendawo leyo bahlala kuyo ithi ibe nefuthe kubomi babo yenze baphile ngeendlela ethile. UMTuze njengomnye wababhali abanomqaphela zikho iimeko zentlalo athe waphawula ngazo. Incwadi u-*Alitshoni lingaphumi* (1986) kunye naleyo ithi *Indlel'ecand'intlango* (1981) zizo ezi ajonge kuzo imiba ethile yentlalo. Ezi zinto agxile kuzo ziyinxenye yokuphila kwabantu neziqaphelekayo nakule mihla siphila kuyo. Ngokwemithamo yazo ezi ncwadi bezinokudweliswa kuluhlu lweenovelana. UMTuze noMakaba (1987:216) bathi xa basahlula inoveli kwinovelana:

Inovelana libali elibude buphakathi. Inde kunebali elifutshane kodwa imfutshane kunenoveli ... ingaba phakathi kwama-30 ukuya kuma-100 lamaphepha.

Ngokwalo myinge wenani lamaphepha incwadi u-*Alitshoni lingaphumi* (1986) inama-53 amaphepha ukanti nayo *Indlel' ecand' intlango* (1981) inamaphepha ali-57 kuphela. UMTuze noMakaba (1987:217) bahambisa bathi inovelana yohluke kwinoveli ngokuthi ayizinikezi kuyaphi iinkcukacha koko ijongene ikakhulu nokubaliswa kweziganeko. Bathi naxa kuchazwa abalinganiswa bebali elo kuye kugxininiswe kwizenzo zabo kunembonakalo

yabo. Ngokolu luvo kuyacaca ukuba izenzo yeyona nto iqaqanjiswayo kwinovelana. Oku kugxila kwiziganeko kuthi kuncede ukutsala ingqondo yomfundi ukuze isoloko inamathele kuloo mbandela uphuhliswa ngumbhali. Ngale ndlela umbhali uthi ayibeke ivele ngokuthe gca loo nto ayizisa eluntwini.

UMtuze kwintshayelelo yakhe kule ncwadi ithi *Alitshomi lingaphumi* uthe waphawula ngeenjongo zokubhalwa kwenoveli engentlalo. Uthi ababhali kwezi noveli bathi balathe ezo zinto zithi zibe nempembelelo engaginyisi mathe ebomini babantu ukuze babavule amehlo. UHawthorn (1992:120) naye uyahambisana noku kwinkcazelo yakhe ngolu hlobo lwenoveli xa athi:

The social novel emphasizes the influence of the social and economic conditions of an era on characters and events; often it also embodies an implicit and explicit thesis recommending social reform.

Umbhali nawuphi ubhala ngeenjongo zokufundisa kwanokunqwanqwada. Ikwaziinjongo eziphambili naxa kubhalwa ngemiba engentlalo. Kujongwa kanye oko kuchaphazela ubomi babantu kuphawulwa ngeempazamo zabo ukuze bakwazi ukulungisa obo bugwenxa babo. Umbhali uba lilitha elikhanyisa kwezo ndawo zimnyama ekuhlaleni. Xa ubani eyifunda le noveli kuba ngathi umbhali uyagxeka kanti ngoko uqaqambisa loo nto ayibona isisikhwasilima ukuze uluntu lube nokuyithathela ingqalelo luzame utshintsho.

UMtuze uthe wajonga imiba eyahlukeneyo kwezi noveli. Kwinoveli u*Alitshoni lingaphumi* ujonge intlalo yabantu basezifama ngexesha lengcinezelo. Ujonge intlalo yoluntu

olwalusakuphila kwiifama ezazikummandla waseMetele. Ubhale ngoluntu lwendawo anolwazi ngayo nanjengoko wavelela waze wakhulela kwezi fama. Ube sisipili soluntu lwale ndawo waza wakhanyisela isizwe jikelele ngobomi obabuphilwa apho. Ezi ziganeko azivelise apha zide zaquka neso sibuhlungu sokufuduswa kwabantu ngeenkani kwiindawo ababehlala kuzo ngurhulumente wengcinezelo. Inoveli *Indlel' ecand' intlango* yona ijonge umba wentlalo yamaKristu. Iinjongo zokubhalwa kwale noveli sithi sizifumane kwakwintshayelelo yale ncwadi. Uthi umbhali kuyo:

Abefundisi banendima engummangaliso kwintlalo nembali yesizwe sakowethu;
ke ngoko kubalulekile ukuba sazi ukuba ziinzima zini na abadibene nazo kule
ndlela yobomi inamanquphu-nquphu namanzithi-nzithi.

UMtuze ujonge indlela abaphila ngayo abefundisi phakathi koluntu. Uphawule iinzima eziliqela abathi bajongane nazo nezidalwa ziimeko abathi bazifumane bephila phantsi kwazo. Kwaphambi kwentshayelelo kwakuyo le ncwadi sithi siqaphele isicatshulwa esithatyathwe kwincwadi yezibhalo ezingcwele kwincwadi yeDuteronomi (1:19) esithi:

Sanduluka eHorebhe, sayihamba yonke loo ntlango inkulu, yoyikekayo
nayibonayo, sihamba ngendlela yeentaba yama-Amori, njengoko uThixo
wethu wasiyalelayo, sade seza eKadeshbharneha.

Umbhali usikhethe ngobuchule esi sicutshulwa ukugxininisa ubunzima bobunkokheli babefundisi. Intlango yindawo eyazekayo ukuba kunzima ukuba abantu baphile kuyo ngenxa yomhlaba ongumqwebedu, ukunqongophala kwamanzi kwanobushushu obugqithisileyo. Iimeko ezithi zifumaneka kuyo zithi ziyenze nzima impilo yoluntu bangakwazi ukumelana nazo. La mazwi esi sicutshulwa aphinda ayichaze intlango njengendawo eyoyikekayo. Nale ndlela bekuhanjwa ngayo apho kuyo ngaba bantu

kuphawulwe ngobunzima bayo kuba yayinqumla ezintabeni. Iindlela ezibetha ezintabeni ziba nemixethuka, imiwonyo namawa adala ubungozi kulowo uyihambayo. UMTuze ufake esi sicutshulwa ukuzekelisa ukuba nzima kwendlela ethi ithatyathwe ngabefundisi kolu bizo lwabo. Umsebenzi abawenzayo usoloko ujongene neenzima ezisoloko zixhalabisa, bengazi amabakulindlele kanye njengeemeko zasentlango. Ufanekisa lo msebenzi wabo nentlango ethi yoyikeke. Uphinda kwangaso abonakalise ukuba abo bathi babe ngabefundisi sukube belandele ubizo lukaThixo. Ugxininisa ukuba asinguye wonke ubani othi akhethe le ndlela koko ngabo bathe bonyulwa yiNkosi.

USinxo kwinoveli yakhe ethi *Umfundisi waseMthuqwas* (1973) uphawule naye ngobunzima bobizo lobufundisi. Uthe wayivelisa ngemibuzo buciko ukuze icace into yokuba uluntu jikelele aluziqondi iinzima abajongene nazo abefundisi. Uthi:

Azi bangathini na abantu abaNtsundu bakhe bavulwa amehlo nguThixo bayiqonda imbandezelo abakuyo abafundisi beli lizwe? Bangathini na xa babona abantu abaziinkokheli zabo nekucingwa ukuba baphambili kubo, betsho ngemithika egqolileyo, bebophe ibhanti liphango ngenxa yokungahlawulwa kwabo? (p.30)

Kulo mhlomlo uSinxo uthi abalule ezinye kwizinto ezithi zenze imeko ibe nzima kubefundisi. Sithi sibone ukuba bajongene nembulaleko ngenene xa bade bangakwazi nokuba nezinto ezingundoqo, ukuzinxibisa nokutya. Imithika egqolileyo ibonakalisa ukuba ezo zivatho zabo bazinxiba zide zimbatshe ngenxa yobudala bazo. Abakwazi nokuzitshintsha ngenxa yentswelo abathi bajongane nayo. Igama “imbandezelo” athe walisebenzisa nalo lalatha ubunzima kwaneenkxwaleko abathi bajongane nazo abefundisi. Uphinde wazekelisa ngamazwembezwembe namanzithinzithi afunyenwe ngumfundisi

onguThamsanqa. Kwangalaa mhla wafika ngawo lo mfundisi kwelo bandla wayeza kulikhokhela waye wadibana nobunzima nekuphawulwe kwathiwa ngabo: “Ukuba uThamsanqa wayengaziqondi iinkathazo zobufundisi waziqonda loo mini” (p.33). Amava adibana nawo ayesalatha ubunzima awayeza kubuva xa sele ezinzile kwelo bandla. Uthi efika abe ethana nqwakaqha nobunzima. Naye lo mfundisi wayiphawula le ngxaki nesiya kwindlela esichazelwe ngayo ngemvakalelo aba nayo ngawo lo mhla. Le mvakalelo yakhe iveliswe ngolu hlobo: “Waya kulala ngobo busuku intliziyo yakhe ibuhlungu kodwa wavuya ngenxa yokuba eza kuva ezi nzima ngenxa yokukhonza uhlanga lwakhe” (p.33). Ikwaphuhlile nalapha into yokuba abo balandela eli khondo beza ngobizo kuba nanku uThamsanqa evuyela ukuba eza kukhonza isizwe ngokunyamezela iinzima. Uzimisele ukuba abe lidini ngokwamkela ingxaki eyibona. Omnye umntu ubeya kukholwa kwangaloo mini awuyeke loo msebenzi. USinxo ubuphulisa nangakumbi ubunzima bobufundisi ngokubalula isifundo sebhayibhile esathi safundwa nguThamsanqa kwangawo loo mhla phambi kokuba alale. Uthi:

Phambi kokulala wavula iBhayibhilana yakhe engazange yahlukane naye, wathi ngqo kwisahluko sesithandathu kweyesibini incwadi yompostile kumaKorinte wafunda le vesi yesine, ithi: ‘Sisuka sithi emicimbini yonke siziqondakalise ngokwabalungiseleli bakaThixo, ngokunyamezela okukhulu, sisezimbandezelweni, sisezingxakekweni, sisezingxinanweni’.

(pp. 33-34)

USinxo uthi asalathise ukuba lo mfundisi wasuka wavula kwindawo ethi ingqale kubomi babo kanye ngokusebenzisa isifanekisozwi u-ngqo. UThamsanqa lo uthi atyhile kwindawo echaza intlalo yabefundisi. Uyaphawula ukuba eyona nto iphambili kubizo lobufundisi lunyamezelo kuba bajongana neengxaki ezininzi. Siyabona ukuba eli khondo linzima ngenene kuba alaneli kubabazwa nje ngababhali boncwadi koko nezibhalo ezingcwele zithi

zingqine ukuba abo basebenzela uThixo ingakumbi iinkokheli (abalungiseleli) babasezimbandezelweni. Kuyacaca nakoku kubhalwe nguSinxo ukuba ubufundisi busoloko bujongene neengxaki kunye namagingxigingxi.

4.2 Iimeko zokuhlala ezikwincwadi *Indlel' ecand' intlango*

Kule ncwadi umbhali ujonge izinto ezahlukeneyo nezithi zibe yimiqobo edala ubunzima bomsebenzi wabefundisi. Simbona engomnye wababhali abanomqaphela kuba esiza nombongafane ushukuxwe luninzi lwababhali. Zininzi iincwadi ezibhaliweyo ngenkolo kodwa zimbalwa kakhulu ezithi zijonge ubunzima ezijongana nabo iinkokheli. Uninzi lweencwadi ezibhaliweyo ngenkolo luthi lugxile kungquzulwano phakathi kwenkolo yakwaNtu kunye neyaseNtshona. Ababhali abafana noJordan kwinoveli ethi *Ingqumbo yeminyanya* (1990), uTamsanqa kumdlalo othi *Buzani kubawo* (1958), uMmango kumdlalo othi *UDike noCikizwa* (1982) kunye noMtywaku kumdlalo othi *UNcumisa noNqabayakhe* (1988) bavelele olungquzulwano lwamasiko ezi nkolo. UMTuze yena uthe wajonga indlela abathi baphile yaye baziphathe ngayo abantu abazibiza ngokuba bangamaKristu. Ugxile kakhulu kwiimeko abathi bajongane nazo abefundisi bezakwalizwi nezithi zibadalele ubunzima maxa wambi zikhokhelele kwisiwo sabo.

4.2.1 Iminyaka yobudala babefundisi

Iminyaka yobudala babefundisi iveliswe njengenye yezinto ezithi zibe nefuthe kubunkokheli babo. Ithe yacaca into yokuba xa eselula ngokweminyaka umfundisi kuthi kube lula ukuba aqweqwediseke zizinto ezenzeka ekuhlaleni. Oko kudalwa kukuba usakhula, akavuthwa

kakuhle apha engqondweni angakwazi ke ngoko ukuthatha izigqibo ezinengqiqo. Uthi ajongane kwanobunzima bokucetyiswa ngabantu abohlukeneyo abaneenjongo ezahlukeneyo. Ubulula bakhe benza angakwazi ukuba nelizwi ema kulo kwanokuhluzakwezo ngcebiso athi azifumane. Uba nobubhetyebhetye obudala ukuba agqwidize ngamanye amaxesha. Livula nje ibali sithi sibe nexhala ngendlela achazwa ngayo umfundisi uNtobeko Ndleleni nekungumfundisi azekelisa ngaye ngezi nzima kwibali lakhe uMtuze. Usizobele inkangeleko yakhe ngethuba efika esitishini saseQonce kumazwi athi: “Phakathi kwezo zihlwele kubonakala umfundisana othile ... Ucondoba kuhle ngathi uyoyika; ngathi akaqinisekanga nangeyona ndawo aya kuyo” (p.1). Isinciphiso esisetyenziswe ukuchaza lo mfundisi sithi siyidlwengule ingqondo yomfundi abe nomfanekiso wobulula bakhe. Sizoba umfanekiso womntu onobucekeceke nangomzimba nokudala uloyiko xa kujongwe ubukhulu kwanobunzima bomsebenzi aya kuwo. Umbhali kwalapha uphinda asebenzise ugeleshelo olungumfuziselo. Lo mfundisi ufika enoloyiko kwanokungaqiniseki ngenxa yokungayazi loo ndawo wayefika kuyo kodwa zihamba ezi mpawu zibonakale xa sele ejongene neenzima zokukhokela elo bandla wayethunyelwe kulo. Ezi nzima zimenza angayazi into amakayenze maxa wambi afikelwe luloyiko.

Indlela abathe baphawula ngayo naba bantu babembona ukufika kwakhe apho kweso sikhululo nayo ikwabonisa ukuba iminyaka yobudala ithi ibe nefuthe kumsebenzi womfundisi. Aba bantu baqala ngokuyana ngamehlo ukubonakalisa ukungayamkeli kwanokuyithandabuza into yokuba ngumfundisi komntu ongako. Abaphelelanga ekuthetheni ngamehlo kodwa bade baphawula ngelithi, “Sana lwakwabani?” (p.1). Wade wabakho nolitsolisayo kwaphakathi kwabo egxeka esithi, “Obu bufundisi sebaba yinto elula engenwa nangamakhwenkwe ngoku ...” (p.1). Amagama u-“sana” kunye no-

“nangamakhwenkwe” aphuhlisa ubulula beminyaka yalo mfundisi kuthethwa ngaye. Usana ke luxhomekeke kunina ngokuphila, alukwazi ukuzimela. Ufaniswa nalo kuba usesexabisweni lokuboniswa akakakwazi ukuzimela ngokupheleleyo ajongane nemiba yobomi. Negama inkwenkwe lichongwe ngokufanelekileyo. Liyaziwa eli qela loluntu ngeentloni kwanokusuka lenze lingaqiqanga. Ngawo asoloko esenza isiphithiphithi ekuhlaleni nokuthi kuphazamise ucwangco. Xa lo mfundisi kusithiwa uyinkwenkwe oko kuyaxhalabisa xa ubani ecinga ngesimilo sawo. La mazwi aba bantu asenza nathi singabafundi simxhalele yaye simoyikisele lo mfundisi. Yenziwe yabonakala ubunzima bayo le meko ajongene nayo nangomahluko kubudala phakathi kwakhe kunye naloo madoda ayeze kumkhawulela. Wayephuthunywe ngamadoda amabini awayesele eqinile ngokwenkangeleko. Umbhali ukhethe esi sibini ukuzekelisa umyinge wobudala babantu bebandla awayeya kulikhokhela. Sithi simxhalele ngokuthi athi elula enjalo kodwa aze kukhokela abantu abakhulu. Yinto abajongana nayo imihla nezolo le abefundisi kuba ibandla lenziwa ngabantu ababudala bahlukeneyo ukuqala komncinane kuye kuphuma kumaxhego.

Ubudala balo mfundisi busikrobisa kubunzima bentlonipho obuza kubakho phakathi kwakhe nebandla. Umfundisi kusoloko kulindelekile ukuba ahlonelwe ngamarhamente nanjengoko eyinkokheli kuwo, kube kwelinye icala kunokuba nzima ukuba athathe ezinye izigqibo ngawo ngenxa yobulula bakhe. Maxa wambi uyakuthi eyibona yaye ifanelekile into angakwazi ukuyenza kuba ehlonela abantu abakhulu apho ebandleni. Okunene abanye bamarhamente akhe aye anayo le ngcinga yokungafuni ukukhokelwa ngumntu olingana naye. Oko sikuva kumazwi elinye laloo marhamente aseNdevana xa ebemana ukungena emizini lo mfundisi ukufika kwakhe, ebulisa kumarhamente akhe ezama nokuvuselela lawo

ayekayo enkonzwemi. Eli lungu laye layenza mhlophe into yokuba alisayi kuze liphinde lilubeke olwalo unyawo ecaweni. Phakathi kwezizathu zalo kwakukho esithi: “Ndoyiswa nayile nto yokuba lithi ixhego elidala tata kumfundisana ongangomzukulwana walo ...” (p.9). La mazwi agxininisa ukuba abefundisi abaselula bathi babe nengxaki yokungahlonelwa ngamarhamente nokuthi kubenze bangabi nasidima. Iphuhlile into yokuba iminyaka yobudala iyakwazi ukuba ngumqobo kumsebenzi womfundisi angahlonitshwa ngenxa yayo. USinxo (1973:31) naye uyakuvelisa ukungahlonelwa kwabefundisi. Wenza oko ngokuphawula kwangalo mlinganiswa unguThamsanqa ngethuba eza kuya kukhokela ibandla laseMthuqwasi. Uthi:

Wahamba ke uThamsanqa igorha elikhulu. Wahamba eqonda mhlophe ukuba phambi kwesitshaba uya kuqala azama-zamane nomnqamlezo, -umnqamlezo wokudelelwa, ...
(p.31)

Kula mazwi kaSinxo sithi sibone ukuba ubomi bobufundisi busoloko bubufaka ixhala abo bathi balandele eli khondo. Siyaphawula ukuba yintlalo engemnandi nakubani na kuba nanku uThamsanqa echazwe njengomntu olikroti kodwa uyoyika kuba enexhala lokuba uza kudeleka.

4.2.2 Ifuthe lexesha kwanendawo ekuphilwa kuyo

Ixesha ekuphilwa kulo lithi libe nefuthe kubunkokheli babefundisi. Ngokuhamba kwamaxesha izinto ziyatshintsha. UKula (2006:43) uthi ngale nguqu:

Kaloku okukhona ixesha lihambayo kokukhona kubakho inguqulelo

eninzi empilweni yoluntu jikelele. Ubomi babantu abumanga ndaweninye, buyajikeleza.

Xa sijonga indlela ekuphilwa ngayo kule mihla sibona yahluke kakhulu kuleyo kwakuphilwa ngayo mandulo. Olu tshintsho ke luthi lube nefuthe kwintlalo yoluntu. Ubukhulu becala utshintsho lusoloko lusiza nempucuko eluntwini. Umfundisi uNdleleni ufikele kwilali yaseNdevana nekuyilali yabantu ababomvu. Lo mahluko siwubona kulaa madoda ayemphuthume esitishini ukufika kwakhe. Uze kuphuthunywa ngenqwelo etsalwa ngamahashe ukubonakalisa ukuba loo ndawo isesemva ngenene. Kusasetyenziswa indlela yakudala kwezothutho. Umfundisi yena ufike ehamba ngololiwe nokudulisa impucuko asele enayo. Le lali afika kuyo nayo yahluke kwaphela kuloo ndawo avela kuyo kuba wayesuka esikolweni eso wayefuthwa kuso eRhawutini. Sibona umqobo omkhulu odalwa sisimo sentlalo. Umfundisi usuka edolophini enkulu esiya elalini nalali esemva ngolo hlobo. Sibona le nto iza kudala ingxaki kuba oko kuthetha ukuba umfundisi kufuneka efunde ubomi bale ndawo. Nabantu balapha baza kuthi bafunde izinto ezintsha eziza nomfundisi. Lo mahluko kumaxesha abaphila ngawo abantu baseNdevana kunye nomfundisi aphinde avela xa kuphawulwa ngeengcinga awayenazo ngaloo ndawo wayesiya kuyo. Oku sikuzotyelwe ngamazwi athi:

Ukugoqoza kwenqwelo kumtsho acamngce yedwa esithi usuke wafana nomntu othabatha uhambo oluya embindini weAfrika, mhlawumbi entliziyweni yakhe. Eneneni kwakunjalo kuba wayeqala ukunyathela kumhlaba wasemaXhoseni, emva kokuzalelwa kummandla weedolophu, wakhulela kuwo, wafunda kuwo. Naku namhlanje ezibona esemaXhoseni, ephelekwa ngamadoda athe akuthi tyishi edolophini azikhulula ezo bhulukhwe beziwaminxile, ambatha iingcawe neentaka-mlilo zakowawo.

(p.3)

Uzibona elahlekile kuba esiya kwindawo angayaziyo. Simbona ejongene nobunzima obukhulu kuba abantu aya kubo basaphila ubomi bamandulo. Abakaqheli nesinxibo esi saseNtshona. Unoxanduva olukhulu lokubatshintsha ebafundisa indlela entsha yokuphila. Yile nto idla ngokudala ungquzulwano kuba abantu sukube beqhele indlela ethile abe lowo unezimvo ezama ukuzisa izinto ezintsha ezama ukubatshintsha. Umahluko phakathi kwendlela yokuphila yakwaNtu kunye neyaseNtshona usoloko udala ungquzulwano. Utshintsho yinto esoloko kunzima ukuba yamkeleke eluntwini ngenxa yokungazi ukuba luza kulubeka phi na. Bathi bazoyikisele abantu, ngaloo ndlela bangafuni ukuzama izinto ezintsha. UMTuze usebenzise eyona mizekelo icacileyo, indawo kwanesinxibo ukuphuhlisa umsantsa phakathi kwaba bantu bale lali kunye nalo mfundisi. Le ngxaki yexesha kwanenguqu eza nalo iphuhlile nakumazwi exhego elalithetha libhekisa kumfundisi lo livuyela ukufika kwakhe kuba elo bandla lalikade lingenankokheli. Lahlomla lisithi:

Kumnandi kuthi xa ngoku kungena abafundisi abamnyama bakowethu abaza kwazi ukuba asingawo onke amasiko ethu atenxileyo; akukho nyala ekuzithombiseni iintombi zethu, akukho sikizi ekuzihloleni, akukho sono ekuwalukiseni amakhwenkwe ethu, kungekho sikizi ekuzekeni isithembu endaweni yokuhamba sihlaba iziduli. Uze ungawagxothi amatyatha-ngubo nokuba angene ecaweni ambethe iingcawe.

(p.7)

Le ntetho iphuhlisa inkolo abanayo abantu bale ndawo. Ibhentsisa ukuba basabambelele emasikweni athatyathwa njengawobuhedeni ngamaKristu nathi ajongelwe phantsi ngabo sele begqobhokile. Oku kuthethwa leli xhego yingxaki abathi bajongane nayo abefundisi ingakumbi abantsundu. Bathi bakuba phakathi kwamabandla kufuneke ukuba badibanise ezi nkolo ukuze babe nokwanelisa aba bantu babakhokeleyo. Ukuwagatya la masiko kudala ukuba amanye amarhamente axolele ukuyishiya inkonzo. Abefundisi bathi bafumane

uxinzelelo yile meko kuba bathi belindeleke ukuba bashumayele belandela imigaqo yobuKristu kube kwelinye icala kufuneka bamkele loo masiko abo bantu babakhokelayo. UMtuze apha simbona ehlaba ikhwelo ebonisa ukuba ezi nkolo zinakho ukudityaniswa ingakumbi xa kukhokela abantu abaziqondayo nabazaziyo iinjongo zokwenziwa kwamasiko ahamba nezi nkolo. Ikwaziinjongo zombhali ukubonakalisa ukuba abefundisi basoloko bejongene neemeko zokuya kuvangela ezindaweni abangazaziyo nabafika baqale ngokufunda ubume bazo kwaneenkolo ezilandelwayo kuzo.

Obunye ubunzima abathi bajongane nabo abefundisi yindawo athi avangele kuyo umntu. Ngaphandle kwala masiko kuphawulwe ngawo apha ebalini ikwavelisiwe nento yokuba umfundisi uNdleleni lo wayethunyelwe kuloo lali yibhodi elawula elo hlelo laseTshetshi. Oku kubonakalisa le ngxaki bathi bajongane nayo abefundisi. Abazikhetheli iindawo amabaye kuzo. Bathi balandele izigqibo ezithatyathwe ngabalawuli. Abanye kubo njengomfundisi uNdleleni lo bathunyelwa kwiindawo ezikude abangazange bakhe baya kuzo zimbi bengazange bakhe beva nangazo. Ukuqala umsebenzi kwindawo entsha yinto esoloko ixhalabisa nakubani na yoyikeka nangakumbi xa usiya endaweni ongayaziyo ungazi namntu apho. Yiloo nto eyadala ukuba lo mfundisi abonakale enoloyiko ngalaa mhla afika ngawo. Wayengazi mntu kule ndawo wayesiya kuyo. Ukuya kuxelenga kwindawo entsha kungumsebenzi omkhulu kuba xa ufika apho kufuneka uqale ngokufunda abantu baloo ndawo kwanendlela abaphila ngayo.

4.2.3 Izimilo zabefundisi

Abefundisi njengaye wonke umntu banezimilo ezahlukeneyo. Nabo ngabantu abathi bakhuliswe beqeqeshwa ngabazali phakathi koluntu. Bakhulela kumakhaya ahlukeneyo naqeqesha ngeendlela ezingafaniyo. Indlela abaqeqeshwa ngayo nayo ayahlukanga kwekuqeqeshwa ngayo abanye abantwana. Uqeqesho lwabo nabo luxhomekeke kwiimfundiso abazifumana kubazali babo. Baphinda njengabanye abantwana bafuthelwe naziintanga zabo ngezimilo. Iindawo abakhulela kuzo nazo ziba nayo indima kulwakhiwo lwezimilo zabo. Ayizizo zonke iindawo eziphakamisa ubuKristu. Indlela ekuphilwa ngayo luluntu lwezo ndawo abakhulela kuzo iye ibe nefuthe kwizimilo zabo. Abefundisi ke ngoko bakhula ngokufana nabanye abantwana akukho ndlela iyodwa abaqeqeshwa ngayo ebuntwaneni babo. Ezo mfundiso bazifumanayo emakhaya aziyongqiniseko yokuba bayakuba nezimilo ezisulungekileyo. Bakwaphuma kumakhaya ohlukeneyo bambi kubo baphuma apho ingekhoyo naloo ngqeqesho kodwa umntu alilandele eli khondo ngenxa yobizo analo. Bathi bohluke kuluntu ngokufuthwa ngezifundo zeli khondo kwizikolo ezilungiselelwe oko. Olu qeqesho lulandela olo lwabazali yaye sukube sele besexabisweni. Ngalo bafundiswa indlela yokuvangela nemigaqo yenkolo ingekuko ukwakha izimilo zabo. Ukuqeqeshelwa ukuhambisa ilizwi akutsho ukuba baya kuhlala loo ntlalo ingcwele bayishumayelayo. Iimfundiso ezifumaneka kuloo maziko azikwazi ukusijika isimilo somntu. Ezi zimilo banazo zithi zibe nefuthe kumsebenzi wabo wobunkokheli. Zimbi kuzo ziye zingamkeleki ekuhlaleni zinyenjwe kakhulu luluntu.

Umfundisi uNdleleni njengalo lonke ulutsha ingakumbi olwale mihla siphila kuyo unesiwo sokuthanda utywala. Iinkokheli kufanele zibe ngumzekelo ekuhlaleni ngokukodwa ezakwalizwi. Lo mfundisi unakho ukungabi ngomzekelo nokudalwa sisimilo sakhe. Uthi engumfundisi abe ebalwa njengomnye wamanxila. Yingxaki enkulu le efumanekayo esifundisini ingakumbi kwabo bangene beselula kolu bizo. Iya ikhula nangakumbi kule mihla nanjengoko izinga lentselo lisiya likhula phakathi kolutsha. Obu bunxila bukamfundisi uNdleleni siva ngabo xa sixelelwa ngendlela awayeziphethe ngayo emveni kokuba kuvulwe iindawo ezithengisa utywala kuloo lali yaseNdevana. La mashishini adalwa kukufika kweentente ezazizokwakha idama lamanzi kule ndawo. Kuthiwa ngesi simo sakhe: “Akudlulanga thuba lide evuliwe la mashishini lagaleleka lona ikakade likamfundisi lisiza ngegutsi. Kwathi kanti umntu wabantu kudala ekhonkxekile (p.12).” Igutsi nguloliwe othwala iimpahla ezisa kwiindawo ezahlukeneyo. Uthi atsale uthotho lwamakhaleji ngenxa yobukhulu bomthwalo awuhambisayo. Xa le ngxaki yalo mfundisi ifaniswa nayo oko kubonakalisa ukuba yayinkulu ngenene.

Ukufika kwakhe apho kuloo lali wayezibambile ezama ngako konke anakho ukuba angaphinde azibone esenza loo mpazamo kodwa kuba yinto ayiqhelileyo yavela. Esi simo sakhe sasixhomise amehlo kangangokuba seso sizathu esabangela ukuba angathanjiswa njengomfundisi kunyaka owandulela lowo wokuthunyelwa kwakhe kuloo lali. Wonke umntu wayembona elihlazo phakathi kwesifundisi ingakumbi loo mfundisi wayengumdikoni phantsi kwakhe. Walikhupha latsola ukuba usisinyeliso kwisifundisi. Siyeva ukuba nokuze athunyelwe kulo lali wayebalekiswa eRhawutini ngenxa yokuthanda kwakhe utywala. Ezidolophini utywala bufumaneka lula nanjengoko zininzi iindawo ezishishina ngabo. Ukumthumela ezilalini ibiyindlela yokumsindisa kanti ngelishwa kuza

kuhambeka abekho nalapho la mashishini. Lo mfundisi ubeyiqonda le ngxaki wayenayo kuba wade wathandaza ngomnye umhla evuma obo buthathaka bakhe esithi:

Ndiyaphinda, Thixo ndithi ndanelisekile ukuba awuphazamanga
ukundibizela emsebenzini wakho ndilibheteye-bhetye eloyiswa butywala.
(p.22)

Yayiyinto yakhe into yokusoloko ethandaza ecela ukuba inkosi imncede akwazi ukoyisa loo mkhwa wayenawo. Wayenawo umthandazo wakhe wesiqhelo awayemana ukuwenza ukuphalaza loo ntlungu yokungakwazi ukuzeyisa xa kusiziwa ngakwicala lotywala. Siyakuva oku xa kusithiwa:

Wayesithi akuba yedwa athandaze kabuhlungu athi, “Thixo wamanxila nezigwinta. Wambiza uSawule engumtshutshisi, ebulala; wambiza wamphakamisa uSolomon engumgqakhwe onetyheneba kwababemazi into ayiyo, ukuba akhokele abantu bakho. Wawungaphazamanga ukundibiza ndinje ukuba ngumkhonzi wakho. Isicelo sam sinye – ndomeleze; isicelo sam sinye – ‘ndinik’ amehlo okuzibona.’ Wayesithi akutsho okunene azive omelele kodwa intoni na? Loo mandla ayesuka ambaleke kuthi tu akuthana nqwakaqha notywala balo naluphi na uhlobo.
(p.12)

Indlela asele exhomekeke ngayo etywaleni wayesel’ ede wanomnqophiso nomfazi othile ukuba amane ukumthumelela isimehlana. Kwakusetyenziswa ibhekilana yamasi ukufihla esi simehlana. Uxhomekeke etywaleni, ade azame amacebo angendawo ukuze afikelele kule nto ayifunayo. Endaweni yokuba enze umnqophiso wokuhambisa ivangeli wenza izivumelwano ezidala ukuba atyhefe loo mzimba wakhe. Utywala siyabazi ukuba bobo buhlala bugxekwa

luluntu ngenxa yemiphumela yabo. Uninzi lwababhali ababhale ngabo nabo basoloko bebugxeka. UMkiva (1995:34) uthi ngabo:

Ulutsha lwakuthi malujonge luqwalasele,
Siyafa isizwe ligongqongqo hayi khona elaphesheya.
Amadoda andilisekileyo uwathula ezitroneni uwazise eluthulini.
Abathanjiswa ubathula esibingelelweni ubabeka aph' uthandayo.

Ngawe ndibona ilifu elimnyama phezu kwesizwe sakuthi,
Ngawe limfiliba ikamva lolutsha lwakowethu,
Wena akubaniki bulumko ubahlutha ingqondo,
Ukuze balibale okwabo bacinge okungendawo.

Kulo mbongo lo mbhali ubhekise kanye kweli qela lithi lizifumane lingena kumgibe wobunxila. Leli qela asekulo ngenxa yeminyaka yobudala bakhe lo mfundisi. Bakha bamhlazisa naye kuyicawa enkulu yokuvulwa kwezakhiwo, ityalike kwanemishini, yaloo cawa yaseNdevana. Loo nkonzobayikhokhelwe nguBishophu eze kusikelela ezo zakhiwo. Kwathi kusashunyayelwa wasuka waquleka wawa kuba wayezitshizile nangawo loo mhla yaye sele kuntsuku ntathu engalali ngenxa yokusela. Waya kuthi tywa ecaleni kwesibingelelo kanye. UMDayi kumbongo wakhe othi “udlomdlayo”, kwincwadi ehlelwe nguNyamende (2005:103) uthi: “Abaxabise wena balahlekwa sisidima”. Siyabona ke nalapha ukuba utywala bumohlutha isidima sakhe sobufundisi lo mfo kaNdleleni. Bumothula endaweni yakhe ephambili antlitheke phantsi emhlabeni. Bumohlutha iwonga lokuba ngumthanjiswa bumhlazisa kumntu omkhulu kangako enkonzweni. Sikwaqwalasela nokuba sele elikhoboka lotywala xa ade angakwazi nokuzibamba kuyinkonzo enkulu kangako. Akayicingi into enokwenzeka kuye xa enokuqatshelwa nguBishophu lowo. Ulawulwa butywala, asele engakhange aqike ngeziphumo zoko akwenzayo. Inye into ephambili kukuba asele, akayinanzanga enokumhlela.

Laqunywa kwanguloo Bhishophu elo hlazo kuba waye wathi makabekwe phandle woyiswe bubushushu. Sibona esenza ukuba babe baninzi abadyobheka esonweni kuba noBishophu ngoku uxokisa ibandla ukuze abe nokuquma elo hlazo. Wophula omnye wemithetho elishumi nephambili kule nkolo yobuKristu ezama ukuba isifundisi singahlazeki. Le nto ibonakalisa ubunzima obuthi budalwe ngabefundisi abangamakhoboka otywala. Kubakho abantu abaninzi abathi babandakanyeke kobo bomi babo bedlala iindima ezahlukeneyo. Konke oku kwenzeka kulo mfundisi kubonakalisa ukuba utywala ngumtshabalalisi wesizwe. Abefundisi, iinkokeli esizweni, nabo babhajiswa ngulo mgibe kanti banoxanduva olukhulu lokwakha. Oko kuthetha ukuba bathi basilele emisebenzini yabo kuba iingqondo zabo ziye zimile etywaleni. Ukuhlala bephantsi kweempembelelo kubenza bangakwazi ukucinga balibale nangaloo msebenzi.

4.2.4 Indima yamakhosikazi abefundisi

Amakhosikazi ngabantu abadlala indima enkulu kumakhaya abo. Ngawo athi azise isidima nasemadodeni. Ithi ukuze ibe nokuphumelela indoda ibe kanti ifumene umfazi okwaziyo ukuyakha kwanokuyixhasa. USinxo (1973:39-40) uyakungqina oku ngamazwi omlinganiswa onguThenjiwe ewabhekisa kuThamsanqa esithi:

Ewe, Thami, amandla omfazi makhulu kakhulu. Onke la madoda enza izinto ezinkulu elizweni aba kho ngomfazi, oondliwa ngabafazi, athi akutshata ancediswa ngabafazi, ... “Le nto umfazi ifana nentloko kaloliwe endodeni, ewe uyinto yena yaphaya ezimbizeni, umnyama yimisizi, kodwa nje ngentloko kaloliwe nguyeyofunqula indoda nje ngentloko itsala amakhaleji.
(p.39-40)

La mazwi ayabonakalisa ukuba amakhosikazi ngawo athi amise amakhaya. Xa kukho undonakele kwintloko kaloliwe onke loo makhaleji ayachaphazeleka angabi nakuhamba kuba akukho nto iwatsalayo. Indima kankosikazi ifaniswa nale ntloko ukubonakalisa ukuba ukuma kwekhaya kuxhomekeke kuye. Anoxanduva nangakumbi amakhosikazi atshate nabantu abaziinkokheli kuba kufuneka ebe ngumzekelo kwabo bantu bakhokhelweyo. Ayingawo onke amakhosikazi athi akwazi ukuseka amadoda awo.

Abefundisi nabo bathi bajongane nale ngxaki. UMtuze uthe wavelisa indima yamakhosikazi kubomi babefundisi ngamakhosikazi kamfundisi uNdleleni. Lo mfundisi waye watshata kabini ngenxa yokuba yaye yabhubha inkosikazi yakhe yokuqala. Indima edlalwe ngala makhosikazi yahlukene kakhulu. Izimilo zawo ezenziwe zohlukana zithe zenefuthe, elibi kwanelihle, ebomini balo mfundisi. Inkosikazi yakhe yokuqala yayiyintombi yakwaNdabeni. Inkangeleko yayo ngokwasesinxibeni yayingathandeki. Yadala igxeke elikhulu loo nto kumarhamente. Umfazi nawuphi uthi akufika emendweni ahlonele ngokunxiba iilokhwe ezinde athwale nasentloko. Lo mfazana wayengathwali, ayenze le nto nasecaweni apho kulandelwa imithetho. Ngaphandle kwesinxibo sakhe nesimilo sakhe naso sasingesihle nesichazwe ngolu hlobo:

Iinyanga ezintandathu zokuqala efikile umakoti zaphela seleneziganeko
eziwutsho umzi waseNdevana wahlokoma. Wakhawuleza waziwa ngegama
elithi nguNomeva.

(p.31)

Igama eli abizwa ngalo libonakalisa oko kungamkeleki kokuziphatha kwakhe. UNomeva sisinambuzane esinolwamvila oluhlaba kabuhlungu xa sithe samncuntsa umntu. Umbhali uthi asebenzise esi sikweko ukuphuhlisa isimilo salo mfazana. Ufumana eli gama nje kukuba

usoloko ekruthakruthana nabanye abantu. Ubesoloko engquzulana nabantu enkozweni kwakunye nasekuhlaleni. Phakathi kwezo ziganeko kukuhamba esilwa esidlangalaleni. Wayehamba ehlasela abantu bambi bengenzanga nto kanye oku kukanomeva osuka akuncuntse akuhlala kuwe. Waqala ngokubetha intombi kaMaMaduna eyasuka yathumelela umfundisi ikhadi leminqweno yeKrisimesi yaphazama ngokungalifaki elakhe igama xa ibhala invulophu. Usuka agqibe ukuba iyenze loo nto ngeenjongo zesincwaso. Walwa nayo esidlangalaleni kwafuneka ukuba kude kulanyulwe. Simbona engumntu onamagxa ajike angakwazi ukuwalawula. Oko kulwa eyinkosikazi kamfundisi kumenza angabi ngomzekelo omhle eluntwini. Ukuhamba uthetha okanye usilwa nako kwalatha ubulula. Ngumntu obekufanele ukuba uhloniphekile ke lo nanjengoko eyinkosikazi yenkokheli kodwa usoloko enguphuma-silwe.

Waphinda oko nakuSando, enye yamadoda ayengamalungu kwakuloo cawa yayikhokhelwa ngumyeni wakhe. Wayemthuka ngasemlanjeni. Izithuko zizinto ezimanyumnyezi ezinganyamezelekiyo kozivayo. Zimenza umntu ombi nangakumbi ke yena ngenxa yesikhundla eso akuso ebandleni. Siphinda simbone njengomfazi ongathobeliyo. NgokwakwaNtu amadoda ngabona bantu bahlonelwayo kuba beezintloko zamakhaya. Simbona engawaboneli ntweni amadoda xa ade akwazi nokuwathuka esidlangalaleni. Le ndawo amthukela kuyo nayo iyodwa idala uhloni. Uninzi lwabantu basezilalini ingakumbi kwezo zisesemva njengale yaseNdevana bakha amanzi emilanjeni. Wathi wadalela umfundisi iintloni ngeso senzo kuba naye waye wazibonela ngokwakhe. Zange akwazi nokuthetha wasuka watsala unkosikazi lowo wemka naye.

Uphindile nasenkonzweni lo mfazana waduba uxolo ngokuthi asuse uMaMaduna esihlalweni sokukhokhela oomama size sithathwe nguye eso sikhundla. Wade walitsolisa elokuba umama ongaziyo ukuba umfundisi utshatile akanako ukukhokhela oomama. Akazange ayifihle into yokuba uyamlwisa ngenxa yokuba ukufika kukamfundisi uMaMaduna wayezama ngako konke anako ukuba intombi yakhe itshatele kuye. Unkosikazi kamfundisi simbona echukumise eyona ndawo inobuzaza enkonzweni, isikhundla. Izikhundla ingakumbi ecaweni zisoloko zidala impixano kuba abantu basoloko befuna ukuphatha. Wohlutha umntu isihlalo ngenxa yobukhwele. Eso sigqibo sakhe safana samkeleka kuba kwamanye amabandla ingabefundisikazi abaye bakhokhele amanina. Esi senzo sasinako ukususa uchuku olukhulu nanjengoko abantu besoloko bekulwela ukuba phambili enkonzweni. Simbona eyinkokheli engenako ukudibanisa abantu xa kunokubakho imbambano kuba nezakhe iingxaki uzisombulula ngochuku. Endaweni yokudala uxolo nguye buqu ochithayo. Esi similo sakhe saye sanefuthe nakubomi bukamfundisi njengoko sisiva kusithiwa ngaye:

Ukufika kukamakoti kwaya kwanefuthe elingaginyisi mathe kubomi
bukamfundisi. Abanamehlo bakhawuleza baphawula kwasentloko ukuba
ubuyela ngamandla kwikakade lakhe.
(p.34)

Indlela awayeziphethe ngayo lo mfazana yenza ukuba umfundisi aye engena engxakini yotywala. Esi similo sakhe sithi sisithobe nangakumbi isidima salo mfundisi. Uthi ngokuxakwa nangunkosikazi abhenele etywaleni ukucima iintsizi akuzo. Endaweni yokuba afumane iinkuthazo kwanenkxaso ukuze abe nokulwa esi siwo busuke ubukho balo mfazana bamkhulisela le ngxaki anayo. Esi similo asanelanga nje ukwenza umfundisi aqatsele ebunxileni koko sidale nokuba asilele kuloo msebenzi wakhe. Siva oku kwindlela

awayesele ebonwa ngayo ngamarhamente umfundisi. Kuhlonyulwe ngolu hlobo ngeembono zawo ngaye:

Ezo zihlabo zabafazi zazipheleke ezamadoda ezazisithi oko athe watshata umfundisi unqabe okwezinyo lenkuku emizini yamarhamente, kusuke kwaphela nobuya bubele wayefike enabo. Phambi kokuba atshate wayevelela bonke abagulayo, etyisa abalupheleyo umthendeleko emakhaya kanti nabo bangasabonakaliyo ecaweni babesazi ukuba zazingadluli iicawe ezintathu engathanga gqi ngolo ncumo lwalusitsho kube nzima ukumxokisa. Yonke loo nto yasuke yaphela ngathi kudala kwakufika umakoti, kwakhula isijwili esithi umfundisi akaziveleli izimvu zakhe.
(p. 35-36)

Siva ngezinto asilele kuzo umfundisi nekuzizinto ezingundoqo kulo msebenzi wakhe. Yonke loo nto yoko kusilela kwakhe isizathu esiphambili esikhankanywayo kukutshata kwakhe. Oko kubonakalisa ukuba ngunkosikazi obe nelo futhe elibi kulo msebenzi wakhe. Sibona lo mfazana engumqobo emsebenzini kamfundisi. Isimilo sakhe sithi sidodobalise impumelelo yalo mfundisi kwanebandla elo. Le nto iphuhlisa igalelo analo umntu ongumama endodeni yakhe. Nguye ekumele abe neempawu zokwakha ukuze nayo ibe nokwakheka. Lo mfazi simbona engakwazi ukumenza agcine nezo ebezenzela eyedwa izinto umfundisi. Ifuthe lakhe lenza isimo sikamfundisi sibe sibi kakhulu ade agqibele engenzi naloo msebenzi wakhe. UMbovane (1995:39) uyayingqina into yokuba abantu basetyhini ngabona abasoloko benefuthe emadodeni. Uthi:

... ndicela ukuba bonke abantu basebuhlanti bayivume, bayamkele into yokokuba kwisininzi, abantu basetyhini bomelele baye banenkqubela ngaphezu kwalo eli qela lasebuhlanti ... Nasendulo phaya amadoda siwabona engamawexu-wexu nje okuwiswa nokuvuswa ngabafazi. Amanye ayadodobala kwizinto zokhanyo nenkqubela, amanye ahlume abe ngabantu ngokwenziwa ngabafazi ... Xa ujonge into eyenziwa yindoda nokuba imbi nokuba intle, uya kufumanisa ukuba umphehleleli

wayo yonke loo nto ngumfazi, nokuba ngowayo nokuba idibene naye endleleni.

Oko kusilela kukamfundisi ezimisele etywaleni kwade kwakhokhelela ekubeni adityaniswe noLiso (Director of Missions) ukuze amnqwanqwade. Bakho abantu abaye bathi bakungayithandi into bavelise izimvo zabo. Baye bakho ke nakuloo lali yaseNdevana abathi bakungakholiseki ngumsebenzi kamfundisi uNdleleni babhalela ibhodi elawula icawa. Yile bhodi eyagqiba ngolu lwaluleko. Ukubizelwa kulo mphathi yeyona nto yoyikekayo kubefundisi. Yamoyikisa kakhulu naye umfundisi uNdleleni wazibona ukuba uphume kakhulu endleleni. Uzibona sele ejongene nengxaki enkulu yokuxoxa neziphathamandla zecawa ngenxa yefuthe lesimilo senkosikazi yakhe. Ubume bomsebenzi wakhe babusebububi kakhulu kuba baye bacutheka nabantu ecaweni ngenxa yeentetha zakhe. Wayesele efumana ukuthetha nabo xa athe wakhokhela emngcwabeni nekwahambeka wangamenywa kuyo. Oku kuyahlabana nendlela awayefike eyiyo apho. Wafika esebenza ngokukhuthala nesiva kusithiwa ngako:

Kucace kwakwiinyanga zokuqala ukuba kufike isikuthali sokwenene kuloo tyalike yaseNdevana, iSt Boniface. Into kaNdleleni yayibetha inkabi yehashe yaphala ukuhla inyuka kuloo parish (sekethe), ivuselela ibandla layo. Yayivumbulula loo mahasa, ibopha ezaphukileyo, ibuyisa ezilahlekileyo, ingazishiyi nezisabethwa ngumoya. (p.13)

Wayezinikele emsebenzini wakhe esihla esenyuka ukwakha elo bandla. Wafika eluqonda uxanduva analo yaye wayidlala loo ndima. Ukutshata kwakhe kumtshintsha koko kuzinikela wayenako. Kuyammfamekisa agqibele ngokuchitha esonakalisa umsebenzi omhle awayewenzele uluntu lwale ndawo. Inkosikazi ifike yabuphelisa ubudlelane awayebenze nabo bantu baloo lali kuba ukufika kwakhe bakho ababengasalubeki nasecaweni kodwa wakwazi ukuphinde abalobe babuyele. Simbona unkosikazi engumqobo

emsebenzini walo mfundisi. Isimilo sakhe senza ukuba umfundisi angakwazi ukwenza umsebenzi wakhe ngokugqibeleleyo.

Waye wophuleka kuloo meko mhla yasweleka le nkosikazi. Nayiphina indoda yomXhosa iye ivunyelwe ukuba iphinde itshate akusweleka unkosikazi ukuze isoloko inomncedisi. Kwaye kwafuneka enze oko lo mfundisi kuba lo mfazana wayeshiya usana. Ngaphezulu naye ngokwakhe wayeselula kakhulu engenakumelana naloo meko yobuhlolo. Waye watshata intombi kaMamaDuna, uNondima. UNondima lo yilaa ntombi yayifunelwa umtshato ngunina ukufika kukamfundisi. Wafika wanomahluko omkhulu xa kuthelekiswa naloo nkosikazi yokuqala. Lo mahluko waqala kwakwindlela atshata ngayo yena. Owokuqala unkosikazi wayetshate kwamantyi kwabonwa ngaye sele enomsesane kungazange kuviwe nokuba bekukhe kwakho iingxoxo ngelobola. UNondima yena ufumene umtshato omnike isidima nalapho kwakukho abantu abaninzi ababezokuba ngamangqina olo manyano lwabo. Zenziwa zonke iimfanelo njengoko kulindelekileyo waza waqukunjelwa ngokusikelelwa enkonzweni nanjengoko bengamaKristu nomfundisi. Wafumana iziyalo kumanina enkonzo kunye nakwinkosikazi kaArchdeacon uMata. Umtshato wakhe wahle waqala ngesiseko esiluqilima, inkonzo kwaneziyalo, eboniswa indlela ngabo sele benamava kuyo. Kwakukho nexhego, ubawo uMzolisa, elaliselirhuqwa ngenxa yokungaboni ngelo xesha. Laba ngomnye wabantu ababa namazwi okuyala esi sibini. Wagxininisa kakhulu kumfundisi waza wagqibela ngokuxhobisa inkosikazi leyo ngamazwi athi: “Kuwe nkosikazi ndifuna nje ukuthi uthi uSolomon umfazi onesidima usisithsaba endodeni yakhe” (p.47). Okunene wafika wamphatha kakuhle umfundisi emhlonipha nto leyo eyadala ukuba nabanye abantu bamhloniphe. Wenza oko kulindelekileyo emfazini ukuzisa isidima endodeni yakhe. UMema (1980:30) kumbongo

wakhe othi 'Umfazi wokwenene', ubalula isidima njengeyona nto eyakha umfazi wokwenene. Uthi umfazi onaso uthi axabiseke nakuluntu jikelele. Umhlola enjenje ngoku:

Yiperil' enqabileyo umfazi onesidima,
Yasolok' inomkhitha indima yakhe.
Akonwab' ezimbuthweni zokucukucez' uluntu,
Uyonwab' akhululeke kwakwenzelwana ubuntu.

....

Lingaphezu kwegolide elakhe ixabiso;
Ayinakuqikelelwa bani eyakhe intengiso.
Uvunywa sisizwe sonke ngendili nangentobeko;
Liyamngqina nalw' izulu ngokholo nangemfezeko.

UNondima ngoyena nkosikazi waba ngowenene kumfundisi uNdleleni. Wayethobekile, emncedisa, emxhasa kuloo msebenzi wakhe. Kwabuya ubushushu kwanobumnandi phakathi kwamarhamente. Umanyano lwamanina lwaphinda lwakhula lwadibana lwaluqilima ngenxa yakhe. Wayethi xa endwendwela nalo kwamanye amabandla abukwe. Indlela awayeqhuba ngayo yadala ukuba kubuye nesidima sikamfundisi. Umfundisi naye wafumana ithuba lokukhe azive ubunkokheli bakhe ngokudalelwa isidima ngulo mfazi. Watsho waphinda wafumana ukuhlonitshwa ngenxa yalo mfazi. Waba negalelo elikhulu uNondima apho ecaweni nesiliva xa kuchazwa loo ndima yakhe kusithiwa: "kwacaca kwasentloko ukuba kufike umhlanganisi wemihlambi eyalanayo" (p.51). Wathatha indawo yokuba ngumxolelanisi. Xa abantu behlelisene ngoxolo ke kubakho ulonwabo kwanentsebenziswano. Yiloo nto eyadala ukuba umanyano loomama lube luqilima. Uhamba ebukwa ezindaweni kuba umsebenzi awenzayo uncomeka. Siyeva nokuba lo mfazi wayekwayititshalakazi. Imfundo siyibona ibe nendima yayo nayo nanjengoko abantu abanayo besoloko baziwa ngokuchubeka. Le ndlela amphethe ngayo umfundisi ibonakalisa inkcubeko anayo edalwe yingqeqesho kwanemfundo anayo.

4.2.4 Imivuzo yabefundisi

Kule mihla siphila kuyo wonke ubani osexabisweni uthi aphume aye kuphangela. Abantu abaninzi bathi balandele amakhondo uza kwenza ukuba bafumane imivuzo encumisayo. Ubufundisi lelona khondo lizisa imivuzo ephantsi. Abefundisi abafumani mivuzo ingakanani kuba bexhomekeke koko kunikelwa ngamarhamente ukuze babe nokufumana intlawulo ngaloo msebenzi bawenzayo. Oku kuyangqinwa nanguSinxo (1973:75) ngamazwi esinye sezithethi kumngcwabo womfundisi xa sisithi:

Ze niyilumkele ingozi yokulibala umfundisi; umfundisi akanasabelo, akanamsebenzi anokuphila nguwo ngaphandle kokuba akhunjulwe, athi yonke imihla angalityalwa libandla asebenza kulo ... Lonke ilizwe liyazi ukuba ubulwelwe abe enabo kakade benziwe mandundu yintlalo athe wayifumana ebufundisini; benziwe mandundu ziindlala, ziimvula, ngamatyala abengenako ukuwahlawula ngenxa yokuswela kwakhe imali, loo nto ibangelwa kukulityalwa kwakhe nini. Asinguye yedwa ove obu bunzima, apho kukubi khona, bonke abafundisi beli lizwe bancwina phantsi kobo bunzima.

Siyeva ukuba le nto yemivuzo yinto abajongene nayo bonke abefundisi. Ukuhlawulwa kancinane kwabo kuthi kubadalele ubunzima obukhulu bajongane neenkxwaleko. Lo mfundisi kule ncwadi kaSinxo ugqibela ngokufa okudalwa kukuswela kwakhe. Akazange akwazi ukunonelela impilo yakhe ngenxa yokungabi namali yokubonana noogqirha kuba umvuzo wakhe umncinane kakhulu. UManona (1998:90) kwincwadi yakhe yomdlalo ethi, *Sithathe eyiphi?*, naye uyayivelisa le nzima yemivuzo kubefundisi. Oko ukuvelisa ngamazwi kamfundisi uLukholo xa umgcini masimi neempahla wakhe ekhalazela ubuncinane bomvuzo amnika wona. Uthi ukumphendula:

Akwaba ubusazi ukuba uthetha nomnye ongabhatalekiyo kwanjengawe,
umntu ompahla impatsha-mpatsha kuba inkxaso ngakwelo cala ifana nengekhoyo.
Usenokuba wena uswele etyiwayo. Mna andikwazi nokuthini. Wena ukhala
ngendlala nje nam ndiswele iinkobe.

Imivuzo yabefundisi ithi ishiyane ngokwamabandla kwaneetyalike abakuzo. Naloo ntwana
bathi bayifumane ithi ingazanelisi zonke iimfuno zabo. Umfundisi uNdleleni kule noveli
kaMtuzi wayejongene nale meko naye. Oko siyakuva kumazwi kabawo uMzolisa xa
engxolisa ibandla ngokusilela kuxanduva lwalo lokumxhasa ngokwasezimalini. Uthi:

Nakuni marhamente uThixo uyathetha ngesi senzo; uthi mgcineni umfundisi
wenu ehluthi esiswini ukuze angalukuhleki ngusathana ngenxa yephango
kuba le nto indlala inamanyala.

Ethetha la mazwi nje kungokuba umfundisi uNdleleni waye wahendwa kukubona isipaji
esinemali siwele phantsi kwezitulo. Endaweni yokusigcina aze abuzise ngaso
kumarhamente waye wathatha imali leyo. Ngelishwa kwakukho iipilisi ezazilapho
ngaphakathi awasuka wazicudisa zangumgutyana waze wazilahla. Akuzange kube thuba
lide enze oko kwafika ixhegwazana likhefuzela libuzisa ngesipaji kanti ibiziipilisi zalo
zesifuba. Lathi kuba lingazifumanga longanyelwa seso sifuba, laminxeka labhubha. Sibona
umfundisi ebe nesandla ekufeni kweli xhegwazana. Ubengenazinjongo zokwenza oko koko
ngenxa yokuswela uye wavuyela imali kanti oko kuya kuba neziphumo ezikrakra.
Intlupheko ithi imohluthe ubuntu imenze abeke ezakhe iimfuno phambili. Imenza
alukuhleke msinyane angacingi ngobuhlungu obunokuba babuviwa ngulowo
wayelahlekelwe. Nakwinothuli kaSinxo, uThamsanqa ugqibela ngokufa ngenxa yokuswela
imali. Oku sikuva kumazwi esinye sezithethi emngcwabeni wakhe xa sikhalmela abantu
baloo lali yasemThuqwasi sisithi: “Naanko ke umfana, maAfrika, enqanyulwa ebutsheni

bakhe ziinkathazo ezibangwa kukungondliwa kwabafundisi abaNtsundu (p.72)". Nakumdlalo kaManona umfundisi uLukholo ugqibela ngokufa ngokufanayo noThamsanqa lo.

Abefundisi bajongene nale nzima yezezimali. Maxa wambi loo marhamente athi asilele nokurhuma loo minikelo nokudala ubuqhophololo kubefundisi. Bazibona bedyobheka esonweni semali kuba imivuzo abayifumanayo ingabanelisi. Zonke ezi zinto zithi zidale ukuba balukuhleke bambi bayeke kobo bufundisi nokongeza inani lokunqongophala kwabo. Bathi behleli bembalwa abalandela eli khondo kubekho abashiyayo kuba imivuzo ingatsali mdla. Umfundisi uNdleleni sele ehendwa sisipaji nje naye kungenxa yezi ntswelo babajongene nazo. Waye wafunwa ikhazi ebukhweni kwanyanzeleka ayiqongqothe yonke loo malana wayenayo ukuze angaphulukani nomfazi. Loo nto yazisa intlupheko enkulu, bajongana nendlala babe benosana. UYekela (1996:23) uthi:

Ubuhlwempu ke bunemikhuba kuba boze bumenze umntu azibone
selesenza izinto eziphantsi nezingahambelaniyo nesidima sakhe.
UmKrestu obeqhele ukuma epulpitini ashumayele ngenyaniso uyajika abe
ligqubusha lilale ngomhlana.

Siyawufumana ke lo mzekelo ngalo mfundisi. Uthi ubengumfundisi onamandla eshumayela bavuseleleke abantu kodwa ngenxa yentswelo enze into edala ubuhlungu kwikhaya leli xhegwazana. Uthi ngoku eyinkokheli eyiqonda into yobubi bokungabi nanyani kodwa anganyaniseki naye ngenxa yokuswela. UMtuze uphawula ngobubi bokungakhathalelwa kwabefundisi obudala ukuba bazibone sele besiwa esonweni nabo. Uthi angqinelane noko kuthethwa nguSinxo (1973 :76) xa athi :

Umsebenzi wona oma usetyenzwe mkhulu, mninzi kakhulu, kodwa awuhambi ngenxa yokusweleka kwenkxaso. Lo onto ibangwa kukuba isininzi samalungu etyalike asizidubi ngale mali yabafundisi.

Abantu abaninzi bathi balubaleke olu bizo kuba besoyika intlupheko oluza nayo. Ngaphandle kwabo bathi bashiye kulo msebenzi, kule mihla uninzi lwabefundisi luthi lube neminye imisebenzi abaziphilisa ngayo bambi bade babe ngoosomashishini. Konke oku kudalwa kukuba xa umfundisi ejonge ukufumana umvuzo ngemirhumo yamarhamente uthi angakwazi ukondla usapho lwakhe. Le nto yokuba nemisebenzi emibini kwabo idala ukuba bangazinikeli ebufundisini. Bayasilela kubo kuba ixesha labo kufuneka balahlule kubini. Uninzi luthi lungakwazi ukwakha ubudlelana namarhamente kuba lusoloko lungekho phakathi kwawo. Imeko yezoqoqosho ehamba nemivuzo sibona isongeza ubunzima kubizo lobufundisi.

4.2.6 Izakhiwo zetyalike

Kuyaphawuleka ukuba olunye uxanduva abafike bajongane nalo abefundisi abantsundu zizakhiwo zetyalike. Umfundisi uthi ejongene nobume bokuziphilisa aphinde ajongane nemeko emaxongo yokungabikho kwesakhiwo senkonzo okanye ukungabikho semgangathweni kwaso. Uthi kuba eyinkokheli ibe luxanduva lwakhe ukubona ukuba ibandla elo lakhe limisa isakhiwo sokukhonzela. Le ngxaki yokungabikho kwezakhiwo idalwa kukungazikhathaleli kwawo amarhamente. Asoloko ejonga kulowo uphetheyo ukuze sibe nokuma. UTamsanqa (2010:32) uphawule ngale ngxaki yokungakhathalelwa kwezakhiwo zecawe luhlanga olumnyama. Uthi:

Akwaba abantu bakowethu babenokufuza ezinye izizwe, zona zithi xa zimakhela indlu uThixo zimakhele eyona ndlu inkulu nelona bhotwe lihle kunazo zonke izindlu ezikhoyo kweso sixeko. Thina asikhathali nokuba uhlala kwindlu enjani na uThixo; ...

UMtuze uphawule ngale ngxaki kuba umfundisi uNdleleni ufikele kuloo meko injalo kule lali yaseNdevana. Wafika isakhiwo setyalike sisiwa kangangokuba ukufika kwakhe akazange akwazi ukuhlala emishini kuba loo ndlu yayinobungozi ngenxa yokukekela kwayo. Yaba luxanduva lwakhe ukuba asebenze namarhamente ukuze bayakhe loo tyalike. Ngethamsanqa wadibana nabantu ababezimisele kuba kwiminyakana nje emithathu efikile apho sema eso sakhiwo. Siyabubona obu bunzima ejongene nabo nomfundisi waseMthuwasi kwinoveli kaSinxo. Naye wafika isakhiwo siligxoko-gxoko kungekho bani usikhathaleleyo. Ngelishwa yena akazange abe nawo amandla okufuthela amarhamente ukuba akwazi ukuyakha loo tyalike. Oku kwakudalwa kukuba kwakukho lawo ayeqhankqalaza kwangokukhupha iminikelo. Yayiya kumdalela ubunzima nangakumbi eyokufuna imali yokwakha indlu yenkonzo. Waye wahlala kuloo ndlu yecawa indala injalo neyathi yamdalela ingxaki yempilo. Ebusika bebesifa yingqele nosapho lwakhe ngenxa yobume beso sakhiwo. Nakwincwadi kaTamsanqa ethi *Nyana wam, Nyana wam* (2010), ikwabalulwe le ngxaki. UThole owaba ngumfundisi kwicawa iSpes Bona kwihlelo laseWesile, wafika kungekho sakhiwo isisiza kuphela. Yaba yimigudu awayenzayo eyadala ukuba amarhamente abethe loo mali ibe nokwakhiwa loo nkonzo. Abefundisi abantsundu bajongana noxanduva olukhulu kakhulu. Ukwakha ngumsebenzi omkhulu, ube mkhulu nangakumbi owokwakha isakhiwo secawa. Inzima nangakumbi le meko kuba kufanele bacele le mali kula marhamente abanika ubunzima nakwimivuzo yabo. Ngaphezulu aba bantu bazimilo zahlukeneyo ke ngoko babe nezimvo ezihlabanayo ngale miba imana ukuziswa kubo ngaba befundisi.

4.2.7 Ukuphela kwesidima senkonzo

UMkonto (2007:22) uthi:

Isidima sifana nqwa nentlonipho. Intlonipho luhlani athi umntu abe nalo lokuhlonela omnye umntu ... Ukuhlonela ke kukoyika nokuba neentloni kukwenza into engalunganga, engafanelekanga, embi, emasikizi, engathandekiyo yaye engabukekiyo phambi komntu okanye esidlangalaleni, maxa wambi uyenze naxa uwedwa. Isidima ke ngoko luluvo oluthi lubangwe yintlonipho leyo, athi onentlonipho akwenza nayiphi na into efanelekileyo kuthiwe unesidima.

UbuKristu yenye yeenkolo ezishumayela, zifundisa intlonelo eluntwini. Kule mihla le ntlonipho ibalekile eluntwini uninzi alusenaso isidima. UMkonto (2007:22) uthi mandulo wonke umntu wayezama ukugcina isidima sakhe kodwa kule mihla itshintshile le meko abantu abanesidima bangabona bambalwa. USoga (1937:42) naye uyayingqina le nto yokutshintsha kwezimilo eluntwini. Uthi :

Ukuhlonela nembekwano azisento zaziwayo. Silahlekelwe sisimo Kwanesimilo esinqabe kunene, nesingasokufumana siphinde sibonwe sesi sihlabane nesi sizukulwana sale mihla yegesi.

Oku kuphela kwesidima kuyaqapheleka nesezicaweni ezona ndawo zazihlonelwa kakhulu. Ngenxa yokuba abantu bephelelwe sisidima bathi benze izinto ezidala ukuphela kwesi sidima nasetyalikeneni. Benza oko ngenxa yokuphelelwa luhlani. Ivelisiwe le ngxaki nanguMtuze kule noveli ngamazwi kabawo uMzolisa xa ekhalimela ibandla ngokugxagxamisa umfundisi. Uthi:

Makuthi cwaka zole kuthethe thina mpobole zimoyikayo uYehova, phambi kokuba

usathana awuthimbe lo mzi kuphele kuthi tu; ... Lo mcimbi ungangathi thina nto zalivayo ilizwi elithi, 'Xa nithe nalibona isikizi lentshabalalo endaweni engcwele, ze nqiqe' ... Itheni le nkundla yakowethu isuke yalula kangaka nje? ... Zaya phi na iziyalo ezawiswa ngamanyange alo mzi ukuze ube nesihomo nesidima? Linye ke elam ukuba nina anisazazi – kukuba imicimbi yobuzwe mayiphathwe ngobulali, kukuba imicimbi yobucawe mayiphathwe ngentlonipho. ... Lilodwa igunya lasentlombeni nasentlalweni; lilodwa igunya lezombuso, lilodwa negunya lezaseThixweni. Kukho umlimandlela phakathi kwegunya lentlalo nelenkonzo ukuze abo bawelela kwezikaThixo bakhulule iimbada kuba bahamba kumhlaba ongcwele.

(p.20)

Ukhalimela ibandla ebonakalisa ukuphela kwesidima kulo ngenxa yokuphela kwentlonelo. Alinantloni zokwenza ububi kumfundisi umntu ofanele ukubekwa enkonzweni ngenxa yesikhundla sakhe. Utsho kubonakale ukuba la marhamente aphelelwe sisidima yaye awasayazi into ayenzayo. Ugxininisa kanye kule nto siyibonayo kule mihla, ukuphela kwentlonipho nakubantu abazibiza ngokuba bangamakholwa.

Amarhamente la athi abe negalelo kwiinzima abathi bajongane nazo abefundisi. Zininzi iziganeko athi abandakanyeke kuzo nezichitha amabandla nezidalwa kukuphela kwesidima kuwo. Kule ncwadi kaMtuzi amakhosikazi amabini uMaMaduna kunye noNomabhadi nabangamanina kule cawa kamfundisi uNdleleni benze into ebonakalisa ukungahlonelwa kwecawa. Bobabini babejongele umfundisi intombi anokuyitshata. UMaMaduna wayejongele intombi yakhe, uNondima, lo gama uNomabhadi kwakukho ntombi ithile egama linguNomasomi kwalapha ecaweni awaye wayithandela umfundisi. Bazixakekisa ngobomi bukamfundisi ongakhange enze neso sicelo sokuba bamjongele, engazanga wakhe wavakalisa nokuba ufuna ukutshata koko kuba beville ukuba uselisoka bayenza uxanduva lwabo loo nto. Endaweni yokuba badlale indima yokuhambisa ivangeli babe ngumzekelo

njengoomama abazibiza njengamakholwa balibele luthando lwabatsha. Bathatha le ngxabano yabo baye nayo ecaweni. Ngenye imini baye benza into eyabonakalisa ukuba bayalwa ingulowo efuna kuphuhle ukuba unamandla. Basuka baxhwithana ngomthandazo bewuthatha ngaxeshanye. Kwaba ngahlatyelwa iculo ukuze kubekho oyekayo phakathi kwabo basuka baphinda bawutsibela ngethuba elinye kwakhona lingekapheli nelo culo. Akakho owayefuna ukugoba uphondo. Yaba seso sankxwe ingulowo eqinisile engafuni kuyekela omnye. Basebenzisa isixhobo esaziwa ngokuba namandla, umthandazo, ukulwa iimbambano zabo zasenyameni. Bawenza into yokudlalisa nokwenza uphelelwe sisidima nawo. Benza ukuba kuphele ukuwuhlonela ube nobulula. Baphinda babonakalise oku kuphela kwesidima ezinkonzweni nangendlela abajongana ngayo. Kwaphambi komthandazo baye baba nexesha apho amehlo abo athi adibana bajongana kakubi. Le ndlela babejongene ngayo ibekwe ngolu hlobo, “Kube kanye adibana amehlo abo, baxexebulana kakubi” (p.11). Bejongana ngolu hlobo nje kungokuba umfundisi waye wacela uNondima, intombi kaMaMaduna ukuba ihlabele loo mini yade yahlabela nendumiso uZuko kuThixo Ophezulu nengamelanga kuhlatyelwa nangubanina ngaphandle komfundisi. Umfundisi uzenzela oku ngaphandle kwenjongo engaqondi ukuba ngokwenza oku uphembelela ingxabano. UNomabhadi waphathwa likhwele elamtsho wakhubeka kuba kungacelwanga uNomasomi yamenza wanomsindo kakhulu loo nto. Sibona oomama belibele luchuku abaludala ngokuzibandakanya kwizinto zabatsha endaweni yokuba badlale indima yokuboluleka. Ukuzibandakanya kwabo kwimicimbi yabantwana kohlutha eso sidima sabo nako.

Umhla wombuliso kankosikazi uMata nawo wavelisa le ngxaki yesidima ezinkozweni. Siyaphawula apho kuwo ukuba nabo bafanele ukuba ngumzekelo kuba bekhokhele baya

bephelelwa sisidima ngenxa yezinto abazenzayo. Amanina ale nkonzo aye acela ukwenzela unkosikazi Mata umbuliso kuba baye batshintshelwa kwelinye ibandla benomfundisi. Kwakudibene idayosisi iphela apho kuloo mbuliso. Unkosikazi kamfundisi uNdleleni waye wanamazwi ahlabayo ewabhekisa kunkosikazi uMata. Waba sisithethi sokugqibela kwelo theko nokwenza ingaze ilibaleke loo ntetho yakhe. Wathetha wenjenje:

Inye into endifuna ukumxakathisa yona [unkosikazi uMata] kweli dabi lobomi:
kukuba njengokuba enqwenela ukuba uCanon Mata ade abe yiArchdeacon,
nam umfundisi ndinqwenela ukuba makade abe yiCanon okanye ade abe
yiBhishophu kuba ufundile nokufunda. Umfundisi akazani neenkuku zikamfundisi
uNdukwana neli bandla. UCanon Mata ke makayeke ukuzithandisa kuBhishophu
ngomfundisi. Sisiponono ke eso mama wam,
(p.33)

Uzokuthatha ithuba lokuvula uchuku kwinkonzo ekufaneleke ukuba yeyolonwabo kuba kubuliswa umntu obesebenza phakathi kwaloo marhamente. Endaweni yokuba alwenze lukhumbuleke ngolonwabo olo suku uluphetha ngamazwi adala iintloni ingakumbi kuba kwakukho amanye amabandla. La mazwi amtsho nonkosikazi uMata washiywa ngumsindo akakwazi naye ukuzibamba waphendula. Yena wamphendula ngokubalula iziphene zakhe emxelela ukuba umfundisi uNdleleni akanakuze abe yiyo iCanon ukuba yena nkosikazi akanakulubuyisa unyawo kweso similo wayenaso. Umphendula ngezinyeliso endaweni yokuba ambonise indlela amakhe njengamntu oselula kunaye. Uzithoba isidima etshintshisana ngeqonga nomntu omncinane kunaye. Sibona namakhosikazi abefundisi ebandakanyeka ekungayihloniphini inkonzo. Aba babini basebenzisa indlu yecawa njengeqonga lokulwa iimbudumbudu zabayeni babo. Nalapha ikwangoomama abalwayo bona besilwa ngenxa yabayeni babo. Ingulowo uthetha ekhusela umyeni wakhe. Basalibele ngendima abafanele ukuyidlala balibele luchuku. Zombini ezi ziganeko zicacisa mhlophe

ukuba ubukhulu becala ingxushungxushu esezinkonzweni isoloko iphenjelelwa ngoomama kuba ngabo abasoloko beqaphela nezinto ezincinane.

4.2.8 Izixholoxholo

Kule mihla ingakumbi kweli lizwe loMzantsi Afrika izixholoxholo sele zibubomi bemihla nezolo. Bathi bakunganeliseki abantu basebenzise izigalo ukuvakalisa ilizwi labo. Sele iphawuleka le nto nasezinkonzweni. Abefundisi baphepha izikhali befakwa nasezingxoxweni ngamarhamente. Sekuyinto eqhelekileyo ukuva ngokulwa kwamarhamante ngaphakathi kwezindlu zezikhungo. Yonke loo nto ithi idubadube uxolo kwanobudlelwane phakathi kwamabandla. Ezi zixholoxholo nazo zikwabonakalisa oku kuphela kwesidima ezinkonzweni. UMtuzi uyivelisile naye le ngxaki ngesiganeko esenzeka kuloo cawa yaseTshetshi kwilali yaseNdevana. Akuba uBhishophu ephawule ukuba umfundisi uNdleleni uyoyiswa butywala ibhodi elawulayo yathabatha isigqibo sokuba kuthunyelwe uCanon Mata owayeka ukuphatha elo bandla aze yena mfundisi uNdleleni asebenze phantsi kwakhe. Yawavusela umnyele loo nto amarhamente. Amtsho ngemvula yemibuzo umfundisi uNdleleni xa ewazisa ngaloo mbalelwano wayeyifumene ivela kuBhishophu. Igosa lakhe, uMalibenje, lade lagqithisa lona ukubonakalisa ukungasamkeli eso sigqibo lenza izifungo ezoyikekayo. Siyaziva kumazwi alo athi:

Ukho ndikho, mfundisi, uCanon Mata uya kuphatha apha ndilele emangcwabeni, ndingaselogosa. Ndidiniwe kukuntlondwa kule tyalike ... Yiprist'intsha (priest-in-charge) eqale nini leyo bathetha ngayo? Yayiphi ngokuya sasingenamfundisi iminyaka sigezelwa ngumvangeli uMatyobeni? UCanon Mata makaphelele phaya eQonce ukuba akafuni nto imbi, ndiyamcebisa ...

(p.15)

Ngalo lonke eli xesha ethetha la mazwi uyabhabhama ngumsindo. Simbona evelisa icala elibi elinokuphembelela udushe. Ungomnye wabantu abaphambili enkonzweni ebekufanele ukuba kuthi kwakubakho ukungavisisani adale uxolo kodwa nguye lowo esenza izisongelo ezihamba nokugrogrisa. Yayingenguye yedwa owayenaloo moya koko ibandla ngokubanzi nanjengoko sisiva kumazwi athi:

Wonke umzi wawuxuxuzelelwa zizisu usithi kukuthini ukuthumela umfundisi
kwibandla elinomfundisi kukho amabandla angenaye nomvangeli, ikukuthini
ukuthunyelwa usibali kamfundisi uNdukwana owemka kuwo ngengxabano
engenakubaliswa?
(p.15)

Kula mazwi sithi sive ukuba yayingelo tyeli lokuqala lokuba la marhamente avukele umfundisi yaye loo ngxabano ayizange ibe nakusonjululwa wagqibela ngokumka ngenxa yochuku umfundisi. Yaba mbi nangakumbi le meko mhla wade uCanon Mata wafika kwelo bandla. Akazange amkeleke konke. Athetha amarhamente amtsho wangazi nokuba makathini na umfundisi uNdleleni. Wathi ngokuxakwa wasuka wahlabela iculo elithi:

Xa kuvuka uqhwithela
Oludaba ikerike,
Yesu z' undikhedamele
Kuwe wedwa ndokhangela.

Simbona exhalatysiswe sisimo samarhamente athi kuba engenazo yena ezo zigalo zawo asebenzise ezakwamoya izixhobo. Ujongene nobunzima angakwazi nokubusombulula. Eli culo alihlabeleyo libonakalisa oko kuphelelwa kwakhe lithemba wabona ukuba makabalekele eNkosini. Emveni kweli culo uCanon wazama ngokwakhe ukuthetha namarhamente awasuka afuna kuye esiqwini. Babekho ababini ababemphathele iintonga nabamgxagxamisa bemxhakamfula ngolunya ukumsa kwinqwelo yamashe awayehamba

ngayo. Ukubuya kwabo apho enqweleni bonda ngomfundisi uNdleleni bemngxolisa kalukhuni ngokuzama ukukhusela uCanon Mata. Babebonakalisa ukungamcengi naye. Intlonipho yayiphelile kula marhamente engasathobeli nabo befundisi. Oyisa abefundisi ababini bangabi nako ukuwalawula. Azange bahlonele neCanon leyo eyayisele inamava ebufundisini. Ngaphezu koku iCanon ngumfundisi osele enyuselwe kwisikhundla esingaphezulu. Awananzanga naloo nto yokuba badlakathisa umntu omkhulu ebandleni. Ayiwafikelanga nengcinga yokuba eso senzo sawo sasiya kuhlazisa ibandla elo, ngaphezulu soyikise nabanye abefundisi bangafuni ukubakhokhela. Siwabona ephumile endleleni la marhamente kuba ubuKristu busoloko bushumayela uxolo nomanyano. Wona athi akungavisisani agwebe oko ngokuba ndlongondlongo. Imbi nangakumbi le nto ayenzayo kuba ayenza ngaphakathi enkonzweni. Umfundisi uNdleleni waye waya kuyivelela iCanon ekhathazekile sisenzo samarhamente akhe. Oko wayekubone kusenzeka kuyo kwamtsho wanamathandabuzo waboyika ubufundisi wade wathi kuyo, "... ukuba kuphelele kule nto kobu bufundisi ndincede undikhaphe ndiye kuBhishophu andikhulule kubo" (1981:18). Uva ubunzima obudalwe ngamarhamente azive engenawo amandla okumelana nobufundisi kuba ebona ukuba bunabo nobungozi. Zezi ngxaki ezidala ukuba amabandla azibone sele engenazinkokheli nakule mihla. Iziphithiphithi ezithi zibekho zenza ukuba abefundisi boyike bangakwazi kwanokujongana nezo meko zinzima zidaleka kulo msebenzi wabo. Basuka bashiye bakujongana nezimo ezikumila kunje ukusindisa ubomi babo.

Lo gama umfundisi uNdleleni eye kwiCanon ashiyeka amarhamente ebanke intlanganiso apho endlwini yecawa. Ayila equlunqa izinto zochuku endlwini yesikhungo. Awayiboni ukungafaneleki kwayo le nto ayenzayo. Bade bakhona nabeza nendlela abaza kuyibeka

ngayo loo nto bayenzayo ukuze angabi nakuyiqonda umfundisi ukuba ubuye beselapho njengoko sisiva kusithiwa:

Yazala yema ngeembambo indlu yecawa. Amachule avela necetyana elithi
makungathiwa le ntlanganiso yeyokuxoxa ngesi senzo sikamfundisi
[sokuya kuCanon Mata] kuba unalo ilungelo lokuya kubuza inyathi
kwabangasentla kwakhe koko makuthiwe ibizelwe ukuqwalasela
isizekabani sokuba umfundisi ahliselwe.

Bafuthelana ngamaqhinga kwindawo ebekufanele ukuba ithathwa njengengcwele. Zizinto ezikhoyo nesizibonayo ezi kule mihla siphila kuyo. Amarhamente asebenzisa izindlu zokukhonzela ukuqulunqa amayelenqe kwanamacebo athi awise abefundisi.

4.3 Imiba yentlalo eqwalaselwe kwincwadi *uAlitshoni lingaphumi*

Inoveli u-*Alitshoni lingaphumi* (1986) njengoko sekukhankanyiwe kwintshayelelo ijonge intlalo yoluntu lwasezifama. Sizotyelwe iimeko abaphila phantsi kwazo abantu abasebenza kwezi ndawo. Siyeva ngobudlelane phakathi kwamafama nekungabaqeshi kunye nabasebenzi babo. Kuyo nayiphi indawo yempangelo kuhlala kukho abantu abaphetheyo kunye nabo baphantsi kwabo. Indlela abaphathisana ngayo ngaloo msebenzi ekumelwe wenziwe ithi idale ubudlelane nonxibelelwano phakathi kwala maqela. Lukho olu nxibelelwano nalapha kule ncwadi. UMtuzi ukwabhale nangeemeko ekwakuphilwa phantsi kwazo ngexesha lengcinezelo ebalula iziganeko ezathi zachaphazela abasebenzi beefama zaseMetele. Ubonakalise ingcinezelo eyayidalwa yimithetho karhulumente owayesezintanjeni kwanaleyo yayidalwa ngabaqeshi kwanendlela abasele beyamkele ngayo loo meko

abasebenzi. Ezinye zezinto ezazisenzeka zazisezithathwa njengezinto eziqhelekileyo kuba seyingene emithanjeni yabo ingcinezelo.

4.3.1 Ubudlelane phakathi komqeshi nabaqeshwa

Kukho abantu abaphila ubomi babo njengamafama. Bazithenga iifama ezi ngeenjongo zokwenza amashishini kwezemfuyo kunye nolimo. Yindlela abaziphilisa ngayo bethengisa imveliso yabo ukuze benze inzuzo. Oku kwenziwa ngala mafama akuhlumisi wona wodwa kuba nalo negalelo kuqoqosho lwelizwe. Ngobukho bala mashishini kuthi kudaleke nemisebenzi kuba kufuneka abantu abaza kujongana naloo mfuyo, basebenze umhlaba belima kanti nabokuvuna loo mveliso bayafuneka. Ngexesha lengcinezelo abanini zifama yayingabamhlophe ingakumbi amaBhulu nangona kule mihla sele ekho namafama amnyama. Abasebenzi uninzi yayingabamnyama njengoko isenjalo nanamhla le meko. UMTuze uthe wavelisa ubudlelane obabukho phakathi kwala maqela nobabuphenjelelwa ikakhulu lifuthe lengcinezelo.

4.3.1.1 Indlela ababizwa ngayo abaqeshi

Abaqeshi aba baneendlela ababizwa ngazo ngabasebenzi apha ezifama. Ziliqela izizathu ezidala ukuba babizwe ngamagama athile. Indlela ababaphethe ngayo abasebenzi babo yenye yezinto ezenza bathiywe amagama. Siyawufumana lo mzekelo kulo mfama unguNkomiyahlaba apha ebalini. Indlela achazwe ngayo yenza simbone ukuba wayengqwabalala efana ke nenkomo ehlabayo. Kuhlonyulwe ngolu hlobo ngesimo sakhe:

Ngelo xesha uNkomiyahlaba ubetha ngehemphe, uthi enyola le abe enyola
leya ... Eyesibini intsimbi ibethe selegxothe amadoda amabini waqesha
amanye amathathu kwaloo mini endaweni yawo kunjalonje elikhupha phandle
elithi into ayifuyileyo yimfuyo, asingobantu. “Indoda engafuni kusebenza
mayikhwelele emzini wam, ndiqeshe enye, ...”
(p.3)

Lo mfama nguVan der Walt elakowabo kodwa indlela abasebenzisa ngayo abasebenzi
ebafaka uxinzelelo imfumanisa elo gama likaNkomiyahlaba. Sisimilo sakhe esi sidala ukuba
abizwe ngeli gama.

Amanye amafama athi anikwe amagama esiXhosa kuguqulwa lawo awo esiNgesi okanye
esiBhulu. Uninzi lwabantu basezifama alufundanga, ke ngoko luthi lunzinyelwe maxa
wambi ukubiza la magama amafama aze ajikwe alungiselelwe ulwimi lwesiXhosa.
Siyawufumana lo mzekelo kwinoveli *Umsinga* nesimo sentlalo yaso iseso sasezifama nayo.
Oko sikufumana xa sinikwa ingxelo ngengxoxo eyayiphakathi kukadadeboyise
kaPhilabadane, uNombandezelo, kunye notitshala xa ebeye kubuzisa ngoPhilabadane akuba
elahlekile. Bathi:

“Nguye lowo, titshala, ngumntwana kabhuti lo ukwaMkhiwane.”

“Kwasa,” kutsho utitshala, “ngowakwaMc Ewan.”

“Heke! Kudala ndilifuna nelo gama. Kaloku thina sazi eli lesiXhosa.”

(p.36)

Siyaphawula ukuba la magama athi athathe indawo yalawo okwenene. Kuhambeka ade
alibaleke lawo abo oqobo kwaziwe la matsha bawathiyiweyo.

Amanye amagama asetyenziswayo ngalawo athi avela ngexesha lengcinezelo. Kwakukho amagama awayesetyenziswa xa umqeshwa ethetha nomqeshi kukwanjalo nakumqeshi. Oko kwakudalwa libala kwakunye nemithetho eyayisenza ukuba umntu omnyama asoloko ezibona enyanzelekile ukuba amhlonele umntu omhlophe. Umbhali uthi ngala magama ayebonakalisa obu bunganga nobucaka:

Mnye umthetho ababengenakho ukuwuphazama – kukuthi “Baas” kuVan Vuuren, kuVan der Berg nokuthi “Klein Baas” koonyana babaqeshi babo, kungenjalo, indoda ithathe ibhatyi yayo.
(p.4)

Yinto eyayisele ingenile yaye yaqheleka leyo nakubaqeshwa beyiqonda into yokuba kufanele bebahlonele abaqeshi babo. Umtuze uthi yayibubomi babo kungekho nemfuneko yokuba bakhunjuzwe kuba babede benze nangaphezu kokulindelekileyo njengoko esithi:

Ngethamsanqa, yonke loo nto ayiyongxaki kumntu wasefama. Wayede enze nangaphezulu kunomnqweno womqeshi wakhe athi “My Baas” okanye “Mlungu wam”. Nento yokuba umLungu wakhe athi “Boy” yena xa ambizayo yayingabahluphi.

Kulo mhlomlo siveliselwe ukuba babenganeli nje ukuwabiza ngala magama kodwa babesebenzisa nezimnini ezibabangayo nezibenza babe ngabakhethekileyo kubo. Kwalapha kukwavele amagama ekwakubizwa ngawo abaqeshwa. La magama babizwa ngawo abaqeshwa uWhisson noWeil (1971:37) bathi ngawo:

... servants are addressed in the manner reserved for children within the social class of the employer ... Servants are generally addressed in terms reserved for children and inferiors by their employers.

Oomama abasebenza apha bona baziwa ngokuba ngamageli (girls). Omabini la magama, u-“girl” kunye no-“boy” abhekisa kubantwana abasakhulayo ngokolwimi lwesiNgesi. Xa bebizwa okwabantwana kubenza babonakale bebancinane njengabo yaye bajongeleke phantsi njengabantu abangenakuzicingela nto. Akwabonakalisa nendelelo kuba abantwana basoloko bexhomekeke kubazali, yenze ke loo nto ukuba nabo babonakale bexhomekeke kubaqeshi. Awasetyenziswa la magama kubo ngokwenkcubeko yabo kuba ngenxa yobudala babo abasafanele kubizwa ngawo. Bangabantu asele befanele ukuba bahlonitshwe kuba aba bantu babizwa “boy” ngamadoda amadala anabantwana nabafazi namageli lawo ngoomama abanemizi yabo. KwaXhosa sisithuko esikhulu ukubiza indoda ngobukhwenkwe kodwa xa bebizwa ngabamhlophe bayayamkela loo nto bangaqhankqalazi.

Le ndlela kubizwana ngayo apha icacile nakwibali likaDoris Lessing elithi “No witchcraft for sale” kwincwadi yamabali amafutshane ethi, *Wordsmith*, ukuba iphenjelelwa libala. Oku sikuva kumazwi omqeshwa wamafama awaziwa ngokuba ziiFaquars. UGideon, nongomnye wabasebenzi abajonge imveliso yeenkukhu kule fama, uthi kumlungukazi oyinkosikazi yomnini fama: “*Ah, missus, these are both children, and one will grow up to be a Bass, and one will be a servant, ...*” (p.178). Uwathetha la mazwi ejonge inkwenkwana yabaqeshi bakhe idlala kunye neyakhe. Sikwaphinda siyive le nto yokusetyenziswa kwegama u“Bass” kwibali elifutshane elibhalwe nguNadine Gordimer kwincwadi ethi, *Transitions*, bali elo lithi, “*Six feet of the country*”. Siyamva umlinganiswa onguPetrus esoloko esebenzisa eli gama xa ethetha nombalisi nongumnini fama apha kweli bali. Nala mabali ebhalwe ngesiNgesi enjalo kodwa ayayiphawula le nto yalo msantsa owadaleka ngenxa yebala. Nawo ngamabali asekwe kweli loMzantsi Afrika nokuphuhlisa imo yezopolitiko abhalwe phantsi kwayo. Omabini abonisa

intlonipho eyayibonakaliswa ngaba basebenzi kubaqeshi. Xa bethetha nabo bathoba iintloko zabo ababajongi emehlweni ukubonisa imbeko abanayo kubo. Kwakhona nawo la mabali aqhubeka ezifama nokubonakalisa ukuba le ndlela yokubizana phakathi kwala maqela yinto yesiqhelo neyazekayo ezifama.

4.3.1.2 Indlela abaphatheke ngayo abaqeshwa

Abaqeshwa basezifama bajongana nezinto ezininzi ezifana nemivuzo ephantsi, ukunyahashwa kwamalungelo abo, nokungabi namfundo okudalwa kukunqongophala kwezikolo ezifama. Zikho izinto eziqhelekileyo nezamkelekayo kuluntu lwasezifama nangona zibonakala njengengcinezelo. Enye yezi meko ichazwe ngolu hlobo:

“Xa ungumqeshwa kufuneka unyamezele, wenze intando yomqeshi wakho” yayisitsho inkolo yabasebenzi abadala, inkolo abazalelwa kuyo, bakhulele kuyo, babhubhele kuyo.

(p.4)

Abasebenzi bamkela nokuba yintoni na ethethwa ngumqeshi. Abakwazi kuphikisa koko bathatha imiyalelo. Oku kwenza ukuba anyhashwe amalungelo abo kuba umqeshi esazi ukuba unamagunya yaye akukho bani uza kumphikisa. UFarred kwincwadi ehlelwe nguHill (1997:71) uthi ngoku kwenziwa ngabaqeshi:

By virtue of being a member of the dominant group in their society, whites have the privilege of choosing what, how, and when they will respond to occurrences around them ... Blacks on the other hand, are severely restricted in their choice of response. As members of subservient group, they found that their socio-political location largely determined the appropriate form, manner and time in which they could respond.

UWhisson noWeil (1971:36) bathi la magunya adalwa ikakhulu kukungabikho kwemibutho emele abasebenzi. Bathi ngoku:

The relationship between employer and employee, particularly in the absence of trade unions, is one of inequality, the employer being dominant and giving orders, the employee carrying them out in return for payment.

Oku kuphuhliswe ngesenzo sikaNkomiyahlaba sokuqesha egxotha nanini na. Bayanyamezela abasebenzi kuba benoloyiko lokuphulukana nemisebenzi kube kungekho bani uza kubathethelela.

4.3.1.3 Indlela abahlawulwa ngayo abasebenzi

Umsebenzi wasezifama ngomnye wemisebenzi engenantlawulo ingako. Kusetyenzwa nzima ngemivuzwana engephi. Imali asikokuphela kwento ekuhlawulwa ngayo apha koko kukho nezinye iindlela zokubabuyekeza abasebenzi. Kubani ojongileyo oku kunenkqatho kwanokucinezeleka kwabasebenzi nangona bona besonela yaye bezivuyela ezi zinto bazifumanayo. Sixelelwe ngezi ndlela zentlawulo apha ebalini. Kuthiwa ngazo:

Njengabo bonke abasebenzi basezifama, abaqeshwa bafumana umxhesho, ubisi, inyama, iswekile, icuba, iinkuni, indawo yokuhlala nempahla yokusebenza simahla, ngaphandle komvuzo wenyanga.
(p.4)

ULoudon (1970:123) kuphando lwakhe ngeemeko zasefama ufumanise ukuba ezi zinto bazifumanayo abasebenzi ziyinxenye yentlawulo yabo yaye ukutya kokona kubalulekileyo

kubo. Uthi ngoku, *“Food is probably the most important form of indirect payment to Blacks other than the actual cash wages ...”* Ngokwale ntetho kudula ukuba abasebenzi basezifama basebenzela izisu ngaphezu kwayo yonke enye into. Zonke ezi zinto bazifumanayo ngaphezu kwaloo mvuzo zizinto ezibalulekileyo kubo, yiloo nto bangayinanzi kakhulu into yokuhlalawulwa imali encinane. La malungelo angephi abathi bawafumane aphinda angabancedi kuyaphi kuba ayaphela bakufikelela kwixabiso lokuba bahlale phantsi bawuyeke umsebenzi ngenxa yobudala babo. Siveliselwe oku ngezinto ekuthiwa zazikhathaza uPhangindawo owaye wanikwa ukuba aphaathe enye yeefama zikaNkwancube. Kuthiwa ngenye yazo: “Enye intlungu kaPhangindawo yayikukungabikho komhlalaphantsi kunye neendawo zokuphumlela abo bafikelele exabisweni lokuzibeka phantsi iintambo” (p.15). Ezi zinto bathi bazixhamle okwaloo mzuzwana besenamandla okuphangela. Ukuphela kwamandla abo kuphela onke loo malungelo. Iintsapho zabo akukho nto ziyixhamlayo ngokusebenza kwabo apho. Ukwaluphala kwabo kukuphelelwa kwekhaya laloo msebenzi kuloo fama. Sibona iifama zisebenzisa amandla abo zize zibalahle kwesinomhlwa akuphela. Noko kunganikwa kwabo iindawo xa sele bengasebenzi kudala usizi nentlungu kuba baza kuphinda baye phi ekwaluphaleni. Impendulo eyafunyanwa nguPhangindawo kuNkwancube ngezi nguqu wayecela ukuba zenziwe yayikukuthi: “Ngathi kukho lutho kule mbudede yakho” (p.15). Naye wayedla ngokumphendula ngelithi, “Unyanisile, nkosi, yimbudede kuba ndithetha nje emoyeni akukho bani uphulaphulayo, (p.15). Le mpendulo yakhe ibonisa ukuba nangona bezazi ezi zinto abaqeshi kodwa akukho bani uzimisele ukuyitshintsha le meko. Ukungabikho komthetho olawula amafama ngengqesho yabasebenzi kuko okudala le meko yentlalo ezifama. Siyeva nokuba aba basebenzi akukho nento abathi bayifumane ukuba ubani uthe wenzakala esemsebenzini. Umenzakalo wakhe kukuphela kwesonka sakhe kunye nosapho olo lwakhe. Sibona bengakhuselekanga kulo

msebenzi kodwa akukho namnye kubo ukhalazalayo koko bayamkele loo meko ngobunjalo bayo.

Enye yezinto ezithi zidale le mivuzo iphantsi kubasebenzi basefama kukungafundi kwabo. Kuphawulwe nalapha ebalini ngokungabi namfundo kwabo xa sichazelwa ngempendulo abayinika uNkwancube abasebenzi ababeye kufuna iKrismesi kuye. Kuthiwa ngale mpendulo yabo, “idume yonke loo nginginya yathi, “Same to you”. Lawo yayikuphela kwamazwi esiNgesi owawunokuweva kwezo fama kunjalonje wonke umntu wayewazi kakuhle. “ (p.9). Ukungafundi kwabo kunegalelo elikhulu kwintlawulo yabo kuba abakwazi kuma babonise izakhono abanazo. Bawenza loo msebenzi ngobuchule bemveli. Abasebenzisi zakhono baziqeqeshelweyo kungoko imivuzo yabo iphantsi.

4.3.1.4 Ubusela obugquba ezifama

Ubusela yinto ekhoyo negqubayo phakathi koluntu. Amasela athi ebe kuba efuna loo nto ayisweleyo. Ubusela obu yenye yezinto ezibalwa phantsi kolwaphulo-mthetho kungoko kuthi kwakusiwa ingxelo ephathelele kubo abakwantsasana beme ngeenyawo ukuzama ukulwa loo mkhwa. Bukho ubusela bemfuyo obugqubayo ezifama. Abantu abathi benze oku ngabanye kwakubasebenzi. Bakwenza oku kuba bengayifumani ngokwanelelyo inyama babone ke ukuba mababe imfuyo ingakumbi iigusha ukuze baxhele. Amazwi kaMamQocwa ebhekisa kwindoda yakhe aphuhlisa oku kunqongophala kwenyama ezifama. Uthi: “Sakuthini ukungebi xa inyama inqabe kangaka kwezi fama?” (p.13). Impendulo kaGatyeni, umyeni kaMamQocwa lowo, nayo iphuhlisa esi sizathu sobusela. Umphendula ngelithi

unkosikazi wakhe, “Uya kuba wedwa, ubhantinte wedwa, MamQocwa, ndisale mna ndisitya lo mkhono siwufumana ngekota” (p.13). Ikota lithuba elide kakhulu ukuze ubani afumane inyama nekukokona kutya kubonwa njengokumnandi ngabayityayo. Abo bangakwazi ukunyamezela elo thuba lingako baye babhenele ekuyithatheni ngaphandle kwemvume loo mfuyo.

Le ndlela ibiwa ngayo le mfuyo yala mafama ibonakalisa isakhono abade babe naso abasebenzi. Bayenza yonke into ngobunono ukuze kungashiyeki nomzila. Basebenzisa amaqhinga ukuze kungabikho namnye umntu onokukrobela ukuba ngubani owenza loo ntlondi. Le mfuyo ibiwa, ixhelwe ize idliwe ngobusuku kuthi kusisa kube kungekho nento ebonakalisa ukuba bekukhe kwaphekwa inyama. Ngabantu abadala abathi benze oku. Abantwana balindwa balale phambi kokuba kwenziwe yonke loo nto. Bayiphaphamele into yokuba abantwana bangabi nalwazi loko bakwenzayo kuba ngabona bazithethela yonke into ngokumsulwa. Ukuze ke bangalandelwa ngabakwantsasana abazali baye babavuse ngokubagalela ngamanzi ukuze bacinge ukuba kuna imvula babe sebenikwa inyama leyo ukuba batye. Oku kudala ukuba naxa bencinwa ngamapolisa bangazi ukuba bayigqibela nini inyama. Imeko yokuswela oko bakudingayo nabakubawelayo abasebenzi basezifama ibenza babe ngamachule obusela. Bayaqiqqa bacwangcise yonke into ukuze bangajongani nomthetho. Amapolisa nawo aye afumane ubunzima bokuphanda amatyala akumila kunje. Ziphelela eluhayini ezo ngxelo. Awade abanjwe la masela ngenxa yokungafumaneki kobungqina abe eqhubeka wona nomsebenzi wawo. Siyabona ukuba ukuvimba kwamafama kuphinda kuwachane nawo kuba ukulahleka kwemfuyo yawo kuthetha ilahleko kwingeniso yawo.

4.3.1.5 Iziyolo neziyunguma zasefama

Abantu basefama basebenza nzima kuba kusoloko kusetyenziswa amandla. Yindawo engenakunqwenelwa bani ngenxa yobunzima bomsebenzi wayo. Aba basebenzi bathi bazenzele ulonwabo ngaloo maxesha bengekho msebenzini. Sikhunjuziwe ngeziyolo ezazisakubakho mandulo. Kubalulwe imidlalo yamakhwenkwe, iintselo ezaziqhubeka, ukuhanjelwa kwabahlobo kwiifama ezikufutshane kanti kwakubakho neekonsathi. Ezi konsathi kwanemidlalo yamakhwenkwe zizinto ezingasabonakaliyo kule mihla.

Mandulo amakhwenkwe nawaphi na kwaXhosa ayesakudlala iintonga. Yinto eyayibukelwa nangabantu abadala leyo. Senzelwe umfanekiso walo mdlalo ngamakhwenkwe ezi fama. Siyafumana ukuba eyona njongo iphambili kuleyo yayicela umngeni yayikukuzibonakalisa ubunjinga bayo. Umceli-mngeni ibidla ngokuba yinkwenkwe esele isexabisweni lokwaluka yaye iziqonda nayo ukuba iphume izandla kulo mdlalo. Ibiyindlela yayo yokuzibonakalisa ukuba sele ikulungele ukuba yindoda. Ukoyisa kwayo ibivunywa nguye wonke umntu ingakumbi amakhwenkwe ukuba ngenene yiyo eyinkunzi. Amakhwenkwe abesakufunda ukulwa kule midlalo ukuze akuba ngamadoda akwazi ukuzikhusela wona kwaneentsapho zawo. Kule mihla ngenxa yefuthe laseNtshona seyaphela le midlalo. Akusaphathwa nezo ntonga nangamadoda kanti yayizizixhobo zawo xa kufuneka elwile. Namhlanje izixhobo eziphathwayo ziimela nemipu. Abantu baxhelana badubulane imihla nezolo. Ngemihla yakudala kwakubethwana nje kuviwane amandla iphele loo mbambano ibikho. Kule mihla iinjongo zomlo kukucima igama. Namakhwenkwe awasalwazi ulonwabo kuba aphatha ezi zikhali yaye ngawona abulalanayo.

Olona suku bathi balonwabele abasebenzi basezifama ngumhla weKrismesi. Ngowona mhla bathi bakwazi ukukhe bafumane ukuba kufutshane nabaqeshi babo. Bafumana ithuba lokukhe beve amazwi abaqeshi bengayalelwa ngomsebenzi. Siyeva ngoku kukhetheka kolu suku kumazwi athi: “Eneneni uninzi lwabo lwaluqala ngeKrismesi ukusondela kangako kubeLungu” (p.9). Ngumhla owodwa obenza bachulumance baziwe bebalulekile nabo kuba bathi ngawo bafumane nezipho ezivela kubaqeshi babo. Kuhlonyulwe ngolu hlobo ngalo mgcobo wale mini:

Namhlanje kaloku kuza kuyiwa kufunwa iKrismesi kuNkwancube ngokwesiko
lezo fama esele linenkqayi ... Emva kokubukela ilanga leKrismesi lidlala
lidloba, wonke umntu unxibe esona sinxibo siva umsindo wakhe wenjenjeya
ukuya emzini kaNkwancube.
(p.8)

Indlela le abakulungiselela ngayo ukuya kumqeshi ibonakalisa ukuba lusuku olulodwa. Ingulowo ufuna ukujongeka emhle ngale mini. UFisch (1987:28) kuphando lwakhe alwenze kwiifama zeenciniba zaseOudsthoorn naye ufumanise ukuba lisiko lasezifama elo lokunikwa kwabasebenzi izipho ngeli xesha. Uthi ngale nkqubo:

*Just before Christmas time each year a party is held for all the workers and their household members.
This is not seen as a “payment” but rather as a gesture on the part of the employer.*

Abo basebenzi bakwaNkwancube babenganikwanga nazipho zibhekelephi kodwa ziyinto enkulu kubo kuba beziphiwa ngabaqeshi babo. Zibalulwe ezinye zezi zipho kula mazwi alandelayo, “Naxa zazingengako ezo zipho - ibhulukhwe, amaquza nehempe yekaki emadodeni, iqhiya yekhetshemiya neefaskothi koomama, iibherethe ezintombini njalonjalo ...” (p.9). ULoudon (1970) naye okwenze uphando ngentlalo yasefama ufumanise ukuba ezi zipho zaziphiwa aba basebenzi nguNkwancube zezona zipho zisokolo ziphiwa abasebenzi

luninzi lwamafama. Uthi ngazo: *“Old Khakhi shirts and shorts, tattered flannel trousers, worn out hats and military tunics and great-coats are given fairly readily to any man considered to be deserving them ...”* (p.123).

4.3.2 Imingeni abathi bajongane nayo abaqeshi nabasebenzi babo

Ubufama obu njengoko sekukhankanyiwe nangobunzima bomsebenzi wabo yinto engekho lula. Ifuna umntu ozimiseleyo noyaziyo loo nto ayenzayo. Buthi bube nemingeni edalwa ziimeko ezahlukeneyo. Le mingeni ichaphazela omabini amaqela, abaqeshi kunye nabaqeshwa. Amafama athi antlithwe ziimeko zemozulu. Xa ithe ayabintle ingakumbi ngexesha lembalela ithi idodobale imveliso kungabikho ngeniso. Le meko ichatshazelwe ebalini kwaboniswa nemiphumela yayo. Ngokwebali amafama amaninzi athi abhanga ngenxa yembalela eyathi yathwaxa ilizwe kwanyanzeleka ebagxothile abasebenzi bawo. Ilahleko awathi ayifumana yadala ukungabikho kwemveliso engenisa imali yokuhlawula abasebenzi. Iimeko zendalo ezingenakulawulwa bani zithi zibe ngumngeni kubaqeshi nakubaqeshwa. Zidala ukuba kungabikho ndlela yimbi koko abantu abaninzi baphulukane nemisebenzi.

Omnye umngeni ojongene nabasebenzi bubuchwephetshe obukhula imihla nezolo. Kuhlonyulwe kwenziwa nje ngawo:

Iqale mayana inzima yakhe wonke umntu okwezo fama. Kuqala amafama athenge oomatshini bokusebenza abathathe umsebenzi weqela labasebenzi.

Kusengwa ngoomatshini, kuvunwa ngoomatshini, kubhulwa ngoomatshini,
kulinywa ngoomatshini, kumbiwa ngoomatshini xa kwenziwa imisele njalonjalo
kanti oozikhelele bawuthathile umsebenzi emadodeni.
(p.20)

Amafama athi azuze kule mpucuko kuba aba matshini bathi baphungule inani labasebenzi
kuthi into ibisenziwa ngabantu abalishumi ngezandla idinge umntu omnye oza kusebenzisa
loo matshini. Le nto ithi idale iqondo eliphezulu lentswela-ngqesho kuba abo bagxothwayo
bongeza inani labantu abangenamisebenzi.

4.3.3 Ukusilela kweenkonzo zoluntu

Abantu, ingakumbi kwimimandla yasezidolophini, baneenkonzo ekufanele bazifumane
kurhulumente. Oomasipala ngabo abanoxanduva lokunikezela ezi nkonzo. Kukho amagosa
afanele ukuqinisekisa ukuba wenziwa ngobunono lo msebenzi kodwa zisoloko ziqhwalela.
Le noveli ithe yavelisa into yokuba oku kusilela asiyonto yabumini yayisenzeka
kwakurhulumente wangaphambili. Le nto siyandlalelwe kumazwi athi:

Ngaminazana ithile babonwe bephuma bonke abasebenzi bakwaMas[i]pala,
becoca ezo zitrato zimxinwa, bafakela izindlu zangasese neetephu zamanzi,
bayitsho iBlikkiesdorp yangathi yenye indawo.

Le nto ibe ngumnqa kubahlali baseBlikkiesdorp kuba kwakuziinyanga belapho
kungekho zindlu zangasese namanzi.
(p.22)

IBlikkiesdorp yilokishi esedolophini eMetele ngokwebali eli. Kwathi kanti kusenziwa loo nto nje kulungiselelwa ukuza komlungu omkhulu owayeza kuhlola indlela asebenza ngayo loo masipala. Le nto iphuhlisa ukuba iinkonzo zoluntu zithi ukuze zibe ziyenziwa kuthi kanti kuza kubakho uhlolo. Xa bengalandelwa abasebenzi abawenzi umsebenzi wabo. Barhwaphiliza imali kuba imivuzo yona bayayifumana babe bengawenzi umsebenzi. Oku kudala inkcitho kurhulumente kuba kuhlulwa abantu bengenzanga nto. Ikwabonisa nokungathembeki kwabasebenzi kuba bathi ukuze basebenze babe banomntu obatshova ngasemva. Ngaphezulu yile nto idala ukunganeliseki koluntu. Urhulumente uthi ezama ukuzisa iinkonzo zingafikeleli eluntwini ngenxa yabantu abangawenzi ngendlela efanelekileyo kwanelindelekileyo umsebenzi wabo.

4.3.4 Ukufuduswa kwabantu ngeenkani

Umntu omnyama ophile phantsi kwexesha lengcinezelo unento nokuba inye anokubalisa ngayo eyathi yamehlela ukunxunguphalisa ubomi bakhe okanye ubomi babantu abakufutshane naye. Konke oku kwakudalwa yimithetho eyayigquba ngaloo mihla. Le mithetho yayiyilelwe ukuze kukhuseleke abamhlophe. Yayisoloko iqinisekisa ukuba basoloko befumana ubomi obubhetele. Iindawo zokuhlala ababezikhethelwa zezo zazisezidolophini kwanezo zinemihlaba etyebileyo. Zonke ezi ndawo zazenza ubomi bube lula kubo. Yayimininzi le mithetho yayipapashwa kodwa yonke yayisoloko icinezela umntu ontsundu. Awukho namnye kuyo owakha wambonelela umntu omnyama.

Umthetho iGroup Areas Act owaphunyezwa ngowe-1950 ngowona wadala unxunguphalo kakhulu kuluntu oluntsundu. Abantu babefuduswa kwiindawo ababehlala kuzo besiwa kweminye imimandla ekude besuswa kuloo mimandla yayikhethele abamhlophe. Nguwo lo mthetho owakhokelela ekusekweni kwamaphandle (Bantustans) kweli. NgokukaSaunders (1983: 76) ezona njongo zalo mthetho yayizezi:

It is provided for the establishment in cities, towns and villages, of separate areas for each race group, and prohibited occupation or ownership of property in such areas by members of other groups.

Ngokwenoveli le abantu baye bafuduselwa kwindawo ekuthiwa nguMsobomvu. Ngokuva izinto ezihlele abalinganiswa kule ndawo, uMsobomvu lo siwubona umele ilokishi yaseDimbaza nalapho abantu ababesuswe kwiifama zaseMetele baye bafuduselwa khona kubomi benene. Xa bafuduswayo aba bantu basebalini omnye wabalinganiswa, uPhangindawo, ixhego lakwaMelithafa, laphawula lenjenje ngaloo mfuduko: “Zimbini izinto esiya kuzo ngaphambili” ... “yiKanana okanye lingcwaba” (p.31). La mazwi akhe ahambelana kanye nenkcazelo yegama uDimbaza. NgokukaNgqamasholo (1996:1) igama uDimbaza intsingiselo yalo echanekileyo yile: “*Appropriately it means: sending people to the grave – in order to survive.*” Le intsingiselo kunye neengcinga zikaMelithafa zibonakalisa ukungafaneleki kokuba abantu baphile kule ndawo. Ingcwaba ngumngxuma wokufihla abantu abafileyo. Xa abantu bethunyelwa engcwabeni ukuze babe nokuphila oko kuphuhlisa ukuba iimeko zokuphila zalapha aziyifanelanga impilo yabo.

Imithetho yengcinezelo yayingabakhuseli abamnyama yaye bengakhathalelwe bani kungoko baza kulahlwa kule ndawo. Abantu bathi banyanzelwa ukuya apho bangaziyo besohluthwa amakhaya abasele bezenzele wona eMetele. Kule ndawo bafika kuyo kwakunzima

nokufumana imisebenzi. Bohluthwa ezona zinto zibalulekileyo ebomini bakhe naye nawuphina umntu, amakhaya kunye nemisebenzi, kungoko imbono yokuba bathunyelwa engcwabeni iyechanekileyo. Bayafana nabathi bangcwatywa behleli kuba bathunyelwa apho ubomi babo bafika banzima kakhulu. UStephney (1999:4) uwubona lo mthetho ungowona wabakhohlakalela abantu. Uthi ngale mfuduko: “The policy of forced removals of the 1960’s up to 1983, was an especially inhumane policy of the government.”

Ngokwembali yeli le lokishi yaseDimbaza yasekwa ngelo xesha lengcinezelo isekelwa kanye ukuba ibe yenye yeendawo zokulahla abantsundu. UBaldwin noHall (1973:6) bathi xa bechaza isizathu sokukhethwa kwalo mmandla ukuhlalisa abantsundu: “Dimbaza (*at first called Mgqesha*) was one of these dumping grounds”. Le ntetho yabo ibonakalisa mhlophe ukuba kwakuyindawo yokulahlela. Into ethi ilahlwe yinto engasenalo ixabiso kungasekho nto inokuzuzwa kuyo. Ngulo mqathango kanye wawulandelwa ukukhetha abantu ababethunyelwa kule ndawo. Babebonwa bengasaxabisekanga ezidolophini ngenxa yokuba babengakwazi ukuqesheka ngezizathu ezahlukeneyo. Abantu ababesavunyelwa ezidolophini ngabo kwakusadingeka amandla abo ukuze bancedise kwimveliso yeli ngelo xesha. Iqela iSurplus People’s Project licaphula intetho yomphathiswa owayejongene nokufuduswa kwabantu livelise iinjongo kwanendlela ababehluzwa ngayo abantu. Lithi:

“Redundant people are being removed to Dimbaza. We house redundant people ... The people will be of no particular age and could not render productive service in an urban area ... Men who had lost their jobs and could not find new employment: old and infirm people; unmarried mothers. The government would provide the children with one substantial meal a day and rations would be given to the old and infirm people. Able bodied men would be able to enter into contracts for work in mines, industries and other avenues of employment. The provision of employment in

the village is receiving the attention of the authorities.
(p.7)

Kuyangqinwa oku nanguSaunders (1983:106) xa athi:

People considered surplus to production requirements – the unemployed, the old, the young women—were dumped in BANTUSTANS. There in remote rural areas, already overpopulated and overgrazed, without employment opportunities, they were usually given temporary accommodation in tents or bare corrugated-iron rooms. Sometimes there were no facilities at all.

Bonke aba bantu babalwe apha ngabo bangenako ukusebenza kungoko bathunyelwa kwiindawo ezifana neDimbaza. Le lokishi yaqalwa ngayo loo minyaka yowee-1960 ngezo njongo zokufudusela abantsundu kuyo. UNgqamasholo (1996:1) uhlomla athi ngokusekwa kwayo:

Dimbaza is a township in the Eastern Cape which was previously administered by the central government of Ciskei ... established between 1967 and early 1970 when people from various areas of eastern and south Cape were resettled in the area.

Bafike apho kukho amaxhobongwana ezindlu ababenzelwe wona nesichazelwe ngolu hlobo ngawo apha ebalini:

[i]zindlu zokuqala zaseMsobomvu – amatyotyombe amaplanga apho babeza kuhlala khona neentsapho zabo, kude lee neMetele noNdevuzibomvu. Kwakudwele apho izindlu zamaplanga ezazingathi zezoonopopi, zonke zigunjana linye ukwenziwa kwazo.
(p.37)

Izinto ezi zenziwe ngazo ezi zindlu zibonisa ukungabi nankathalo kwabasemagunyeni. Bamisa izakhiwo ezikhawulezileyo abangazikhathaleleyo ubume bazo nokuba ziza

kuyichaphazela njani na impilo yabo baza kuhlala kuzo. Umbhali usebenzise ufaniso ukubonakalisa indlela ezazincinane ngayo ezo zindlu zibe ziza kuhlala abantu abaneentsapho ezinkulu. Oonopopi zizinto zokudlala abantwana. Xa ke ezi zindlu zifaniswa nezindlu zabo oko kudiza obo buncinane bazo. Ngokuhamba kwexesha ezi zindlu ziye zatshintshwa indlela ezenziwa ngayo kodwa nezo zintsha zazingekho mgangathweni. Kuthiwa ngembonakalo yazo:

Imiphako iphele nokugqitywa kweqela lokuqala lezindlu zesiqhelo ezakhiwe ngamashathari nesamente. Indlu yayibunjwa lula ngokumisa loo mashatari, athi apho asuswe khona isale indlu imile, kufulelwe kungene abantu. Akukho mgangatho phantsi, akukho silingi nasiseko. Indlu ibekwe nje bhaxa emhlabeni kunjalonje isisidyadavelana.
(p.38)

Le ndlela buchazwe ngayo ubume bezindlu zaseMsobomvu zezo zindlu kanye bafikela kuzo abantu eDimbaza. UBaldwin noHall (1973:8) bahlomle ngazo yaye bazichaza kanye ngale ndlela zichazwe ngayo nezo zisebalini. Bathi:

The housing provided is inadequate, overcrowded ... The first arrivals at Dimbaza were put in tin-roofed huts measuring "16 x 16", and ten feet high; they had no floors or ceilings and no foundations. Stifling in summer, they were freezing in winter. In the rainy season the floors become very damp.

Simbona umbhali esinike iinkcukacha ezithe ngqo. Uyacaca ukuba uthetha ngento ayaziyo nanobungqina ngayo. Usichazele sanomfanekiso wemeko yokuhlala abathi bafikela kuyo abantu kule ndawo. UBaldwin noHall (1973:8) bagqibezela ngokusishwankathelela ngefuthe lobume bezi zindlu kwimpilo yabantu. Indlela abathetha ngayo ibonakalisa ukuba zazingafanelekanga ukuba zimiwe ngabantu kuba zaziwenza amaqondo obushushu abaxeke. Ubushushu kwanokubanda okugqithisileyo kuthi kube nemiphumela engemihle

edala izifo eluntwini. Kuyingozi nangakumbi ukuhlala endaweni efumileyo. Umtuze uthe wasanekela ingxaki ababekongana nayo abantu ngemozulu enethayo. Sixelelwe ukuba ngenxa yokungabikho kwemigangatho amanzi ayengena ngokulula ezindlwini kuvele nemithombo ngaphakathi kwazo nokwakudala ukuba abantu basoloko behleli ebumanzini. Bebekwa kwindawo enokubagulisa nje abantu noncedo lwezempilo lwalungekho kuba kwakukho iklinikhi enye phezu kwaloo nginginya yabantu yayisele igcwalise le ndawo. Le meko yayingachaphazeli impilo kuphela koko yayikwadala umonakalo nakwimpahla yaba bantu.

Ngaphandle kobu bume bezindlu zazininzi nezinye izinto ezadala ubunzima eluntwini kule ndawo. Enye yazo yayikungabikho kwemisebenzi njengoko sisiva umbalisi esithi: “Ziza kondliwa ngantoni iintsapho xa amadoda ajikeleza izindlu ukususela kusasa kude kuye kutshona ilanga” (p.39). Asikuko nokuba la madoda ayeyithanda le meko koko kwakunqongophele iindawo zempangelo. Le ndawo baza kuphoswa kuyo aba bantu kwaqinisekiswa ukuba impilo yabo iya kuba nzima ukuze bacinezeleke nangakumbi. UStephney (1999:4) uthi xa ethetha ngale ntlungu babekongene nayo aba bantu:

The move from a stable environment – where people had homes and could work was all removed from them and they were left in a bleak and desolate place, to fend for themselves ... they have no means to earn a living from the land because the soil is infertile. The places they were removed to were not only bleak and without basics, they also lacked any viable economy from which the people could make a living.

Esi simo sokunqongophala kwemisebenzi kunye nokungabikho kweenkonzo ezisisiseko ezifana nothutho lwelindle kwakunye nokunikezelwa kwamanzi acocekileyo zadala indlala, intlupheko kunye nezifo. Uninzi olwathi lwabetheka yile meko lolo lwaluneentsana. Loo

manzi amdaka kunye nokungondleki kwazo kwadala ukufa koninzi lwazo. Kuhlomlwe ngolu hlobo ngale ntlekele: “Isiphumo saloo nto [amanzi angacocekanga] saba kukuqhambuka kweengulo ngeengulo ezaya zaphuma nemiphefumlo yenkitha yeentsana” (p.39). UBaldwin noHall (1973:5) bayayingqina nabo le nto yokubhubha kweentsana ezininzi eDimbaza. Bathi:

The signs of malnutrition [were] inescapable. The death rate especially among children, [was] very high- graves [were] dug in advance. By May 1969 although the bulk of people had arrived only the preceding six months, there were already over ninety graves, over seventy were those of children.

Yeyona nto ilusizi nebuhlungu into yokubhubha kwemveku. Kulusizi nokuyibukela xa igula, loo mzinjana wayo ubuthathaka uhlaselwe zizifo. Ngaphezulu abantwana sesona sizwe sangomso. Simbona urhulumente wengcinezelo aba negalelo ekutshabalaliseni isizwe esintsundu ngaloo nkqubo yakhe.

4.3.5 Umthetho wengqesho eNtshona Koloni

Abantu abantsundu ababekummandla waseNtshona Koloni ngabona bantlitheka kakhulu yimithetho yobandlululo. Ngaphandle kwaleyo yayilungiselwe wonke umntu omnyama elizweni jikelele kwabakho lowo owapapashelwa le ndawo kuphela. Lowo ngulowo wenza amathuba engqesho abamnyama aya enqongophala. Lo mthetho, *iColoured labour preference policy* nowaphunyezwa ngowe-1954, waqulunqwa ukuze kuqinisekise ukuba kuqala kuqeshwe abeBala phambi kokuba kunikezelwe kumntu omnyama njengoko nesihloko oxovulwe kuwo lo mba sisitsho sisithi “Kuqalwa ngabeBala.” Umqeshi kwakufuneka aqale anike abeBala umsebenzi kuthi ke ukuba abawuthandi lowo kube kukhona enokuqesha

umntu omnyama kweso sithuba. Nale meko yade yamkeleka sele kude kukho nentetho ehambelana noku phakathi kwabantsundu. Umbhali uthi abo babeyokufuna umsebenzi wawunokubeva besithi: “Ndisaya kuzihlela umhlelwa womsebenzi kwaNdevuzibomvu” (p.28). Le ntetho icacisa ukuba umntu wayefuna umsebenzi kuleyo kwakungekho mntu weBala uyifunayo. Kuyaphawuleka ukuba nangona wawukhusela abeBala lo mthetho yaye ikwayindlela karhulumente yokugxotha abamnyama kule ngingqi wawungathandwa kakhulu ngabamhlophe. Wawubaxhamla kuba kwakufuneka bafumane isiqinisekiso (*certificate*) kurhulumente esingqina ukuba akukho mntu weBala ufumanekayo ukwenza loo msebenzi ukuze babe nokuqesha umntu omnyama.

4.3.6 Ukuvukelana kwabantsundu

Ngexesha lengcinezelo abantu babesilwa loo nkqubo yobandlululo. Eyona ndlela yayiphambili yayihamba nezixholoxholo kudutywadutywa uxolo. Abantu ababenefuthe lokulwa babethi babe ngamalungu emibutho ethile yezopolitiko neyayisilwa le mithetho. Maxa wambi kwakuye kungavisiswana ngemiba ethile ngamalungu ale mibutho. Yinto eqhelekileyo ukuba abantu babe nezimvo ezahlukeneyo kumba othile. Ukuba ngamalungu ombutho omnye akuthethi ukuba baya kuxhasana kuyo yonke into. Kwakuthi kwakuba njalo bavukelane banqolotywe abo bangahambisani noluvo lwesininzi.

Sikuvveliselwe oku kuvukelana kwabantsundu ngokwathi kwenzeka kuPhangindawo. Abantu baseMsobomvu baye bakhelwa isikolo ze kwaququzelelwa itheko lokuvulwa kwaso

ngabasemagunyeni. Kukho amalungu eqela lezopolitiko, esinganikwa igama lalo, awaye angahambisani noko ada atshisa nezo zakhiwo zesikolo. UPhangindawo ngomnye wabantu ababengahambisani nolo luvo lokuchithwa kwelo theko waza wathi ngoku sele elunyukisiwe ngobungozi bokuya apho wazidela waya. Endleleni eya apho wadibana negquba elamrhangqa kakubi. Wancedwa sisikhalo esikrakra senkosikazi yakhe awayedibene nayo endleleni igoduka kuba ibaleka ingxushungxushu eyathi yabakho kweso sikolo ngethuba oomama besenza amalungiselelo ezidlo. Wabe ke uyakhululwa kwasele kufika namapolisa awalichitha elo qela.

Kwalapha sithi sifunde ukuba amanye amalungu ale mibutho ayenayo intlonipho. Ngomhla owandulela lowo aphantse waxulutywa ngawo uPhangindawo, iqela lolutsha laya kuye ngeenjongo zokucela uxolo ngoko kwaphantse kwamehlela. Lalitsolisa ukuba lona alizibandakanyi neso senzo yaye abo babenze obo bubi bebengengobathunywa balo. Le nto iyabonisa ukuba kwalapha kula maqela babekho ababekwazi ukuqiqa beyibona into xa inobungozi. Indlela awayesoyika ngayo uPhangindawo kunye nenkosikazi yakhe ukuza kwaloo nginginya emzini wabo nayo iphuhlisa amaxhala ababesoloko benawo abantu bengazi amabakulindele. Babesoloko benoloyiko lokunqolotyelwa into abangayaziyo.

4.3.7 Ukuwongwa kwamaqhawe

Umlinganiswa onguPhangindawo wenziwe waqaqamba phakathi koluntu lwaseMsobomvu. Kwangethuba beseMetele kwilokishi yaseBlikkiesdorp ababebhacele kuyo bakuba

begxothwe ngamafama ngenxa yembalela, yayisoloko inguye ohla esonyuka ethethelela abantu kwabasemagunyeni. Nakuloo fama babesuka kuyo nguye owalwela amalungelo abasebenzi nangona zingazange zilungiswe zonke ezo nto wayeziphakamisa. Kuthiwa ngale ndima yakhe yasefama:

Kwathi kanti umfo kaMelithafa uthenga emithiyo ngenethole. Uthe zakuma ngendlela izinto waqalisa ukufuna amalungelo abasebenzi nokuba kwenziwe iinguqulelo ezithile.

(p.14)

Wayesoloko ezama ukuba abantu babe nezinto abazixhamlayo nabo. Nguye noweza nempendulo eyathi baza kufuduselwa eMsobomvu xa wayeye kucela izindlu zangasese. Nguye owayezisa ulwazi eluntwini elwela namalungelo alo. Nalapho eMsobomvu ibe nguye oququzelela izinto ezifana nokwakhiwa kwezikolo. Ngokuhamba kwexesha imo yezonxunguphalo ababefikele kuyo abo bantu yaye itshintsha ngenxa yegalelo labantu abafana naye. Kunyaka weshumi belapho kwakubonakala nakubani na ukuba loo meko ibe nokuphucuka. Ngenjongo yokukhuthaza nezinye iinkokheli ezaziseza kuvela, uPhangindawo waye wawongwa ngokuthi ikhaya labadala laloo lokishi yaseMsobomvu lithiywe ngegama lakhe.

La mawonga siyawabona enikezelwa nakule mihla kweli loMzantsi Afrika. Abantu abathi badlala indima ekulweni ucalucalulo bayawongwa ngeendlela ezahlukeneyo. Zikho iindawo ezibizwa ngamanye ala maqhawe, izitalato zithiywe ngamanye, zikho izakhiwo ezinamagama amanye. Amanye awongwa ngokunikwa iimbasa wambi kwenziwe imifanekiso yawo eqingqiweyo ibekwe kwiindawo ezikwanembali ngomzabalazo

wenkululeko. Yinto encomekayo nakuluntu le kuba nesizukulwana esizayo siya kufunda imbali yelizwe ngala mawonga anikwa ezi nkokheli.

4.4 Inoveli esekelwe kubomi bombhali

Iinoveli ezi zohlulwe zazindidi ezahlukeneyo. Phakathi kwazo kukho leyo ibali layo lisekelwe kubomi bombhali (*autobiographical novel*). Olu didi luyelele kwincwadi engobomi koko luthi lohluke kuba lona luxuba inyani nokuqwetyiweyo. UPilling (1981:1) uluchaza ngolu hlobo olu didi:

... autobiographical novel – the novel which is known for one reason or another, to take its life from the facts of its author's life.

ULejeune (1989:13) naye uyalungqina olu luvo atsho esithi mncinane kakhulu umahluko phakathi kwale noveli nencwadi engobomi. Oku ukuvelisa ngokubuza umbuzo athi asiphendulele wona. Uthi:

How to distinguish autobiography from autobiographical novel? We must admit that, if we remain on the level of analysis with the text, there is *no difference*. All the methods that autobiography uses to convince us of the authenticity of its narrative can be imitated by the novel, and often have been imitated.

Inoveli ethi, *UYese namahlandinyuka obomi* yinovelana esekelwe kubomi bukaMtuzi. Kulula ukukuphawula oku kuba uMtuzi ebhale iincwadi ngobomi bakhe. Uthe wasebenzisa le noveli ukwenza umzekelo wentlalo ngobomi bakhe. La mava akhe awasebenzise njengengxam yebali zizinto eziqhelekileyo nezihlayo nakwabanye abantu. Ezinye zazo

zizinto ekubhaliweyo ngazo nangabanye ababhali. Uvelise ezi zinto bagxile kuzo nabanye koko kule ncwadi ziphatheka nangakumbi kuba uthetha ngezinto anobungqina ngazo wazixuba nokuqwetyiweyo ukudala umdla webali. Uphawula iziganeko ebezimana ukumhlela efundisa ngazo uluntu. Oku kuthi kubonakalise ukuba umbhali naye uyinxenye yoluntu akohlukanga kulo. Ufumana amava obomi ekunokufundwa kuwo njengabo bonke abantu.

4.4.1 Ubomi bukaMtuzi kwinoveli, *UYese namahlandinyuka obomi*.

Kwisikhokelo ngenoveli kUDingezweni, uMtuzi uhlomle wenjenje xa achaza ngeendidi zayo:

Kuyenzeka ukuba umbhali achukunyiswe ngamanzithinzithi
namahlandinyuka obomi athe wagqitha kuwo entlalweni yakhe,
kanti kukulumeka kwesibane njalo.

Inyaniso yoku idulile kule noveli yakhe ithi *UYese namahlandinyuka obomi*. Kukho ukuthungelana kwanokungenana kwamabali okuphawulekayo kule noveli nezi ncwadi zingobomi bakhe. Ibali layo yifoto yembali yakhe. La mahlandinyuka esiweva ebaliswa ngomlinganiswa onguYese ngala mahlandinyuka adibene nawo umbhali ebomini bakhe. Obo bunzima abuvayo ebomini budale ukuba abe nomhlaba wokwabelana nathi ngamava akhe. Ngaphandle kwala manzithinzithi adibana nawo lo mlinganiswa uphambili wenoveli nabanye kubalinganiswa bayacaca ukuba bamele baphi abantu kubomi bombhali. Nangona bethiywe magama wambi kwinoveli kodwa iziganeko ezibangqongileyo zezo zenzekayo kubomi bakhe benene. Indima abayidlalayo aba balinganiswa ngakumlinganiswa onguYese

nayo yileyo idlalwe ngabantu abo babameleyo kubomi bakhe. Ngokwesichazi-magama iWikipedia lolunye lweempawu zenoveli esekwe kubomi bombhali oku. Kuthiwa ngoku:

Names and locations are often changed and events are recreated to make them more dramatic but the story bears a close resemblance to that of the author's life ... To be considered autobiographical by most standards, there must be a protagonist modeled after the author and central plotline that mirrors events in his or her life.

(http://en.wikipedia.org/wiki/Autobiographical_novel. Downloaded :22 May 2011).

Siyayibona yonke le nto kule noveli. Iziganeko ezimehlela uYese nongumlinganiswa oyintloko zezo kanye zazihlela umbhali. Kudliwano-ndlebe naye uvelise ukuba yeyona nto yaba lula kuye ukuqala ukubhala ngamava akhe nanjengoko le noveli yayililinge lakhe lokuqala kubhalo loncwadi. Uvakalise ukuba ukuseka ibali ngento ayaziyo nanobungqina ngayo kwamnika umhlaba wokubhala kwanezimvo ezaneleyo zokuqulunqa incwadi.

Kuyaphawuleka ukuba ngaphandle kwabalinganiswa kwanobume bamabali, indlela le ibekwa ngayo nayo intetho ekubalisweni kweziganeko iphantse ifane kwezinye iindawo. Umahluko uthi udalwe ngamajelo asetyenzisiweyo ukubalisa amabali. Incwadi engobomi isoloko ibaliswa ngumbalisi ongumntu wokuqala kuba umbhali ubalisa ngaye. UStanley (1992:61) uthi xa enika olunye lweempawu zencwadi engobomi: "... there is a complete synonymy between the protagonist, the writer, and the person whose name appears on the title page." Oku kungqina ukuba akakho omnye umbalisi onokusetyenziswa kolu hlobo lwencwadi kanti kwinoveli umbhali uthi azikhethele nawuphi umbalisi afuna ukumsebenzisa. Inoveli *UYese namahlandinyuka obomi* ibaliswa ngumntu wesithathu. Oku kudala ukuba ezi zinto zithethwa ngqo kwimbali yombhali senzelwe ingxelo ngazo ngumbalisi kwinoveli.

Umlinganiswa uYese uyacaca ukuba umele umbhali ngenxa yezinto azenzayo nezenzeka kuye. Iindawo amana ukufikelela kuzo nazo zezo ubemana ukunyathela kuzo nombhali. Uqale waveliswa egqwesile kwibanga lesine kwisikolo saseMvethoba sikolo eso esasiphantsi kolawulo lwecawa yaseRhabe. Umbhali naye uliphumelele emagqabini elo banga njengoko simva esithi (1976:18):

Kwaba buhlungu kum mhla wafika umhloli, into kaMzamo, iHlubi, ezokuva eso sikolo. Ndaliphumelela ibanga lesine ngendlela eyamtsho wacinga kaninzi efuna ukundithabathela kuye kodwa wabuya walandula ngelithi usendleleni efudukela eMonti ke ngoko akungelungi ukuya kude nomntwana womntu.

Kanti kuleyo yesiNgesi uthi:

I had done so well that Mr Mzamo the inspector of Schools, wanted to take me with him to East London, but could not do so as he was retiring from inspectorate the following year to pursue his business interests in East London.

Ukuphumelela apho uYese kwafuneka esiwe kwesinye isikolo eMbede. Yiva umbhali xa athi:

... wada waligqiba ngempumelelo ibanga lesine. Wancediswa kwanguloo mfundisi ukwenza isicelo sokuya kufunda eMbede. Eneneni emva kokuba eliphumelele emagqabini ibanga lesine wasiwa kwanguFather Gould lowo eMbede.

Nombhali akuba ephumelele elo banga lakhe lesine kwafuneka aye kwisikolo iSt. James kunyaka olandelayo. ISt. James le njengeso sikolo saseMvethoba wayefunda kuso uYese sisikolo esasisakuba phantsi kolawulo lwecawa koko sona siphantsi kwecawa yamaTshetshi. Uthi umbhali xa evelisa ubucawa obabukho eSt. James (1976:21):

Noxa izikolo zabaNtsundu zaseziphantsi korhulumente ubuTshetshi babusebonke kweso sikolo kuba zonke iititshala zazingamaTshetshi

noninzi lwabantwana ngokunjalo.

KwanjengoYese nombhali indawo yokufunda apho eSt. James wancediswa ngumfundisi uCalata ukuze ayifumane lula njengoko esicacisela yaye umfundisi uCalata ngulowo wayengumfundisi wakhe kuloo nkonzo yaseTshetshi njengokuba uFather Gould wayengumqeshi kanina kaYese. Uthi ngale ndima kamfundisi uCalata (2007:16):

It was not difficult to be admitted to St. James Primary School because Rev Calata and the Tabatas recommended me very strongly at the school- which was Anglican before Bantu Education took over control of education from schools.

Sibona befunda kwizikolo ezinomfutho wecawa yaye begqwesa ngokufanayo. Kukwakho nonxulumano oluthile phakathi kwabo naba befundisi babafunela iindawo zokufunda. Ukufika kwakhe apho eMbede uYese wahlala nekhaya likatitshala uKungelo owayekwangumhlohli kweso sikolo. Kwakukwaseso nakumbhali ukufika kwakhe apho eSt. James waye wahlala nekhaya lakwaTabata notata walo wayefundisa kweso sikolo njengoko sekukhankanyiwe nakwisahluko sesibini.

Kwinoveli phantsi kwesihloko esithi “Uncedo lweenyembezi” umbhali uvelisa indlela awathi uYese wafumana ngayo inkxaso eyeza ngomfundisi ukuze abe nokuqhubeka nemfundo yakhe. Umfundisi uCalata nawabalekela kuye umbhali elila eyinyhididi kuba inqununu yesikolo uMnumzana uHlekani yayigrogrisa ngokumgxotha ngenxa yokungahlawuli iimfuno zesikolo ngethuba eseSt. James nguye lowo wenziwe umfundisi uMyothama ohlangula uYese ekugxothweni yinqununu umnumzana uHlakani kwisikolo saseMbede. Kwakungesi sizathu sinye awayegrogriselwa sona noYese yile nqununu. Kwala magama ezi nqununu nangona intsingiselo yawo ingafani kodwa ayelelene ngendlela abhalwa ngayo, kujikwe nje isikhamiso u-e saleyo yobomi benene sangu-a kuleyo yenoveli. Kwanjengombhali uYese

waya egxwala kumfundisi engenalimbi icebo ngaphandle kwesigqibo sokuba ancame asishiye isikolo aye emgodini. Uthi umbhali ngeso sigqibo sakhe (1976:23):

Ndiyinyhididi njalo ndagqiba kwelokuba ndisabele emgodini. Nako ndisiya kuxelela umfundisi uCalata kuba ngelo xesha ndandililungu lekwayala yakhe iModernaires.

Kanti kwinoveli uthi ngesigqibo esathatyathwa nguYese akuba ejongene nale ngxaki:

Hayi ke, wasitsho esofelweyo loo mini esiya kucela indlela kumfundisi wecawa yakhe, umfundisi uMyothama. Wayesithathile isigqibo emva kweminyaka sokuba abhenele emgodini axele uninzi lwamakhwenkwe angangaye.

Ezi zigqibo bazithathayo ziyafana kwanendlela abenza ngayo. Bobabini babalekela kubefundisi kunjalo nje bafika belila. Indawo leyo baceba ukubhenela kuyo nayo inye yaye nesisombululo esithi sifumaneka kwaba befundisi siyafana.

Umfundisi uCalata ngulowo wathetha nekwayala yakhe iMordenaires neyonyula umbhali kobo bunzima wayekubo. UYese naye ukhutshwe kuloo ngxaki yakhe yikwayala kaMfundisi uMyothama ethiywe ngokuba yiCongress Choir. Eli gama ithiywe ngalo le kwayala kamfundisi uMyothama yayikwalelinye igama eyayisakwaziwa ngalo iModernaires njengoko esitsho umbhali esithi (2007:17-18):

Soon I found myself joining the African National Congress Choir, a local choir conducted by Rev J A Calata, the Rector of St James Church ... The Congress Choir to which its name was customarily shortened ...

Bobabini baxhaswe zezi kwayala zabe zabe ziyalurhoxisa uncedo lwazo. Xa irhoxisa uncedo lwayo iModernaires yaqinisekisa ukuba ayimshiya enyanyeni umbhali koko yamnikezela ukuba akhathalelwe ngunkosikazi uJoubert. Olo ncedo wayelufunyanelwe ngumfundisi

uCalata kwaneetitshala zakhe. Kwenzeke eso nakuYese wafunyanelwa uncedo ngumfundisi uMyothama kwaneetitshala zakhe kwinenekazi elimhlophe naye, uMrs Leach.

Intlalo kaYese kwaninakazi eTyiphityibeka apho wabalekela khona akuba uFather Gould etshintshelwa kwelaseSwazini wabe nodade wabo uSelina enyamalele engaziwa apho watshona khona, yintlalo yombhali kwadade boyise, uNongamntwini, eKaladokhwe. Le ntlungu yokungathunyelwa kwemali ukuze kuncediswe ekukhuleni kukaYese yiloo ntlungu waye kuyo naye kuba ngenxa yobunzima ababekubo abazali bakhe babengakwazi nokuba bathumele nento le. Naloo nto yokufihlwa kwemali yokugoduka kunyengezelwa uYese nguninakazi koko kwakusenzeka kuye xa kufanele agoduke ngamathuba eeholide zesikolo. Oko sikuva xa ephefumla ngokubaluleka kwendima yoncedo lukankosikazi uJoubert ebomini bakhe esithi (2007:20):

This brought some relief to my aunt, Nongamntwini, who had to struggle to feed me and all her own children ... and to my parents who could hardly give me train fare home during holidays. Mrs Mose, [my aunt], had to secretly give me the money for the ticket, as well as money to buy fish crumbs and bread, on my way to the station.

Kwisihloko esithi “Uxam waphusile” kuYese namahlandinyuka obomi umbhali wondlale indlela aphulukene ngayo noncedo lukaMrs Leach uYese. Yile ndlela eyaphuma ngayo loo ntlaka emlonyeni wakhe nayibalisa kwisihloko esithi: “Ukutshelwa zizicheku” kwIndlel’ ebhek’ enkundleni. Izihloko ezisetyenzisiweyo nazo ekubalisweni kwezi ziganeko zokuphela kwala mancedo kubo zizaci yaye ziyayiphuhlisa le nto yenzekayo kwesi sibini. UMesatywa (1979:11) xa enika intsusa yesaci esithi “uxam waphusile” uthi le ntetho isuka kwinkolo yokuba uxam lo waziwa ngokuba sisilo esinobubele xa sinamathole. Uthi ke akwaphusa awalumle ngokuwabukula, ewaluma esenza zonke izinto ezibuhlungu kuwo. Kuthi kuphele

obo bubele ebenabo. Bobo bubele wayebunikwa nguMrs Leach uYese nobathi baphela washiyeka esentlungwini yokungabi nabani umncedayo. Esi saci sithe sanxulunyaniswa neso sisetyenziswe kwimbali yombhali xa kuchazwa indlela awayexheleke ngayo uYese kukuphela kolu ncedo. Siyizotyelwe ngolu hlobo loo ntlungu wayekuyo, “Wayesabonakala exhelekile ngaphakathi umncedi wakhe kodwa engenakufika kuYese kuba wayebona ukuba uza kutshelwa zizicheku” (p.30).

Isaci esithi, “ukutshelwa zizicheku” uMesatywa (1979:128) uthi sishunqulelwe xa siphelleleyo sithi, “Isabonkolo sitshelwe sisicheku”. Amanzi lelona khaya kwisabonkolo. Sidinga ukuba kuwo ukuze sibe nokuphila. Ukutsha kwawo kuthetha ukufa kwaso. Ukuphela koncedo lukaMrs Joubert kwakufana nokufa kwekamva lombhali kuba naye njengoYese zange afumane bani unokumqhuba kuloo mfundo wayeyithanda. UMrs Joubert kwakukuphela kwethemba awayenalo nelathi ukuphela kwalo kwaba kuphelile ukufunda kuye. Ngethamsanqa lo mlungukazi wayesele emqhubile kuba wayesele ekwibanga uForm III nekwakuyimfundo ebuphakama noko kuloo mihla enako ukuqeshwa ngayo umntu.

Amaxesha la baphulukana nala mancedo uYese nombhali nawo manye. Siyeva ukuba uYese uphulukene nalo ngethuba esenza ibanga leJ.C neliyinto enye nebanga leForm III. Leli xesha kanye kwenzeka oko kubomi bombhali. Sibabona bobabini bevalelekile ngenxa yengqondo yobuntwana eyadala ukuba bone aba belungukazi kuphele bonke obo budlelane babukhona phakathi kwabo. Siyalibona nexabiso eyayinalo imoto kula manenekazi ukuba ade axolele ukuyeka inkxaso yezemfundo bakuba abo bebebaxhasa benze umonakalo emotweni. Le ndlela luphela ngayo olu ncedo ithi ibonakalise ukuba maxa wambi sithi ngokungaqondi siphulukane namathuba ngenxa yezenzo ebesingazicebanga.

Ngenxa yokuphela koncedo lukankosikazi uJoubert umbhali wanyanzeleka ukuba aye kuphangela kunyaka olandelayo. NoYese naye kwanjengombhali waye wanyanzeleka ukuba asiyeke isikolo emva kokuphela koncedo lukaMrs Leach. Isihloko esilandela eso sokuphela koncedo lukaMrs Leach kUYese *namahlandinyuka obomi* sivula ngolu hlobo” (1995:32): “Unyaka olandelayo waqala uYese evumelene noyise ukuba ancame angenele umsebenzi wobupolisa.” Ubupolisa licandelo lezomthetho. UMtuze naye waqala ukuphangela kwakweli candelo koko yena kwicala lobutoliki. Uhambe etshintsha imisebenzi uYese ngokufanayo nombhali lo. Ukusuka ebupoliseni waya kusebenza kwaNdabazabantu. Siyabona ukuba uqale phantsi kwenkonzo karhulumente ekhonza isizwe kanye njengombhali. Ngeli thuba aphanelayo umbhali wayemana ukufunda bucala ngemadlana awayemana eyibeka ukuphucula imfundo yakhe. UYese naye waye waziqhuba ngemali awayemana ukuyigcina wayidibanisa neyomhlala-phantsi kuba yena waye washiya apho kwaNdabazabantu ukuze angenele ubutitshala. UYese ugqibele ephumelela esiba ngumfundisi-ntsapho. Umbhali naye nangona engadanga abe kwizikolo ezifana nezo ahlohle kuzo uYese waba ngumhlohli kwiiyunivesithi nekungamaziko emfundo aphakamileyo. UYese ukwaveliswe kwanjengomntu owayenomnqweno wokuba abe ligqwetha. Wayithetha kunina lo nto engekangeni nelabaqalayo ibanga xa wayemcenga ukuba aye esikolweni. Waye wathi ukumphendula, “Ndiyaya ke, MakaYese. Mna ndiza kuba ligqwetha” (p.5). Yayingumnqweno kaMtuzo lo awuvelise kuloo ncwadi ithi *An Alternative Struggle* xa athi: “My ambition was to become a lawyer, more so after meeting two young lawyers who visited our school one year...” (p.35).

4.4.2 Ukunxulumana kwesihloko sencwadi nebali

Le noveli nanjengoko nesihloko sisitsho ingomlinganiswa onguYese. Indlela elakhiwe ngayo ibali lenze lanxulumana nesihloko. Nanjengamlinganiswa uqwetyiweyo uYese wenziwe wajongana nobunzima obukhulu ngakumbi kunobo bombhali. Obo bunzima bakhe bonke budalwe nguyise ngokusuka amyekise isikolo esithanda. Wenza oko uyise ngenxa yefuthe likaGaba owayengaboni mfuneko yakumqhuba kakhulu umntwana ngemfundo kuba esithi uya kuba ngumgewu. UNyubatyha naye wabe sele ebona ngaloo ndlela wasijika isigqibo sakhe sokumqhuba. Oku kuveliswe kwasekuqaleni kwebali nanjengoko inguwona mbandela uphambili, amahlandinyuka ajongene nawo uYese. La mahlandinyuka akhe adalwa bubunzima abufumanayo ekufumaneni imfundo. Kunzima nokuba azilwele ke kuyise ukuze afumane oko akufunayo kuba ungumntwana akanakuphikisana naye engenakuzithathela nesigqibo kuba exhomekeke kuye.

Kwenziwe unina uMamfene yanguye ozincamayo ukuya kufuna umsebenzi ukuze akwazi ukubafundisa, yena noSelina udade wabo. Bubunzima nobo kuba eso sigqibo sikamama wakhe seso sibohlula ekukhuleleni phantsi kwengqeqesho yabazali bobabini kuba unina wagqiba ukuba ahambe nabo. Bajongana nokukhuliswa ngumama eyedwa engenamncedisi nangona umbhali engabuvelisanga ubunzima boko. Ubunzima busoloko bumjikelezile uYese kuba kwangale mini bahamba ngayo ukuya edolophini apho wayejonge ukubasebenzela khona unina kwakunzima behamba umgama omde ngeenyawo bebancinane. Ngaphandle kokuba kude kwalapho babesiya khona indalo nayo yenze okwayo isongeza kobo bunzima ngokuthi kune imvulakazi bekwanti eyabatsho bagula abo bantwana.

Ukufika edolophini yaba yiloo ngxakana yokugula bakhe bafumana ukuphefumla okomzuzwana kuba umama wabo wafumana umsebenzi kwaFather Gould baza bafunelwa nesikolo bafunda yaye bakhathalelwa benxityiswa nakakuhle. Akubanga thuba lide wafikelwa kukugula uMaMfene okwanyanzelisa ukuba abashiye abo bantwana kanti akusekudala abhubhe. Uthi nonina sele ezincamile ukuze aphumelele unyana wakhe iphele loo nyhweba ngokuthi asuswe. Umama ngoyena mntu basoloko besazi ukuba uwa evuka nabo abantwana. Xa kukubi basoloko bebhanela kuye. UYese umkelwa lelo themba. Ukubuyela kwakhe ekhaya uMaMfene ushiye uYese eluxanduva lukaSelina. Namhla abashiyayo uthe xa ayala uSelina:

Selina ntombi yam, namhlanje ndikunika into enqabileyo yokuba ube ngunina womnakwenu lo uYese. Ndimphosa ezandleni zakho, ntombi yam, ndisithi uze ungabi naloyiko ekumnqandeni kwinto engafanelekanga. Okwesibini, uze umsebenzele afunde ...”

(p.15)

Umbhali usebenzise ixhala ukuqaqambisa le nkxwaleko kaYese. Ukumka kukaMamfene esiya edolophini siba nexhala lokuba ungachitheka umzi wakhe kuba umke bengavisisananga noNyubatyha. Wasuka wabona ngaye sele eqokelela iimpahla zakhe esithi uyahamba. Wathi emrholela amehlo wanyanzelisa wemka. Naxa ebuya ngethuba egula sibamba amazinyo sisoyika ukuba akayi kumgxotha kusini na noMaMfene wayenalo olo loyiko koko wamamkela uNyubatyha. Ukushiywa kukaYese kuSelina nako kusenza sibe nexhala lokuba azi akayi kumshiya kwesinomhlwa kanti ngenene uya kwenza njalo kungaziwa nomkhondo wakhe. Ukunyamalala kukaSelina kusenza sibambe umphefumlo kwakhona sixhalele ukuba uza kuthini uYese. Uthi adale usizi ke ngoku umbhali, simvele uYese, kuba unyanzeleke asishiye isikolo aye kusebenza kwakuba kuphele namanye amancedo. Siva kabuhlungu kuba ub' ezimisele ngemfundo koko imeko yamenza washiya

phakathi. Nangethuba ephangela kwaNdabazantu siyoyika ukuba uza kuthini uyise kaNonceba xa anokufumanisa ukuba intombi yakhe isala isoka nje kungenxa yokuba iphazanyiswa nguYese koko akadanga ayiqonde loo nto.

Umbhali usenze sasoloko siqwalasele kubunzima athubeleza phantsi kwabo uYese. Ngokwenza oko uye wakhwazi ukufikelela kule nto ubeyiphuhlisa kuba emveni kwaloo mahlandinyuka uye waphumelela uYese. Ubunzima abumdobelelanga, uqinisile wada waphumelela kwanjengombhali.

4.4.3 Isifo sombathalala sowe-1918

Umnyaka we-1918 ngunyaka ongasokuze ulibaleke ezimbalini zelizwe. Ngunyaka ekwathi kwavela ngawo ubhubhane wesifo kwilizwe jikelele. USinxo (1973:98) uthi ngesi sithwakumbe esasigubungele ihlabathi:

Umnyaka we-1918 ngunyaka ongasayi kuze ufumane ulibaleke eminyakeni yelizwe, xeshikweni kwasuka kwathi kuhleliwe safika isifo esoyikekayo, sanga sihlwayelwe, sagalelwa ngesitya esikhulu, kulo lonke ilizwe ngexesha elinye. Baninzi abantu esemka nabo, ngakumbi ezidolophini.

Abantu abaninzi baye batshatyalaliswa sesi sifo. UTaubenberger kunye noMorens (n.d:15) baphawule ngendlela esatshabalalisa ngayo esi sifo benika nomyinge wolo suleleko. Bathi:

An estimated one third of the world's population ... were infected. The disease was exceptionally severe.

Isichazi-magama sezembali yeli (*Historical dictionary of South Africa*) siwunika ucace ngokwenani lo myinge wokufa kwabantu xa sinika inkcazelo ngesi sifo. Sithi:

INFLUENZA EPIDEMIC (1918). The Spanish “Flu”, which is thought to Have killed 20 million people worldwide in 1918-1919, arrived in South Africa in September 1918. Its impact was uneven, with Kimberley’s African compound being particularly hard hit, and the Transkei and Ciskei suffering severely ... The official death toll was 139, 471 (11, 726 whites), but recent research suggests this was an underestimate and that perhaps over a quarter of a million Africans died.

Imimandla yomneno kwanomphesheya Nciba zezona ndawo zimiwe ngabantsundu. Kule nkcazelo siyeva ukuba baninzi abantu abathi bafa kwezi ndawo. Esi sifo sagqugqisa sashiya amakhaya amaninzi ekhedamile, wambi avalwa kungekho bani ushiyekileyo. Ngalo minyaka ubunzululwazi nobuchwepheshe babungekakhuli ngale ndlela sibona ngayo namhlanje. Kwakunzima ukufumana amachiza okusinyanga kwanokusithintela esi sifo. Abantu babesifa okweempukane. Uphawule naye uMtuze ngemeko yonxunguphalo eyayidalwe yiloo ndyikityha yokufa. Uthi:

Unyaka we-1918, isibetho ... Babhubha abantu ngathi ziimpukane zitshatyalaliswa ngumgubo kaphezulu. Yaphuma indoda isiya kuvelela umkhuhlane, yahlabeka yabhubha isaya. Lwahlenza uselwa kumadoda, bayibek’ inqawe abafazi, baya kulala kooyise abantwana. Kwafa nkwenkwe, kwafa intombazana, kwaf’ umfana, kwaf’ ixhego kuloo bhubhane.

(p.25)

Indlela awuzobe ngayo lo mfanekiso wenza sibone ukuba ilizwe lalijongene nengxaki enkulu eyayidala usizi nenkxalabo. Nendlela awubiza ngayo athi sisibetho ibonakalisa olo xinzelelo babephantsi kwalo abantu ngenxa yaso. Uyizobe yacaca indlela esasinwenwa ngayo esi sifo

abantu bengakwazi nokungcwabana kuba babesithi besazama ukuncedana suke nalowo simhlasele simthathe. Ukwasibonisile ukuba sasingakhethe bani, sasibulala omdala kwanomncinane. Abo bathi basinda kwaba lithamsanqa nje nakubo.

UMtuze ubhale ngale mbali naye ukuze ibe nokugcineka nakwezethu maXhosa iincwadi ukuze isizukulwana esizayo sibe nokwazi ngayo. Ubhala ekhumbuza ekwabonisa ukuba nabamnyama bathi bathwaxwa sesi sifo. Uthe waqaqambisa lo mlinganiswa unguYese apha kuyo. Umenze wangumntu obakhathaleleyo abanye abantu. Ngokwenza oku uzama ukubonakalisa ubuntu ekufanele benzelane bona abantu xa omnye edinga uncedo. Ukwabethelele nento yokubaluleka kokuzinikela xa ubani esenza into. Siyeva ukuba uYese yayisoloko inguye ophambili kuloo msebenzi wokwembiwa kwamangcwaba inguye nokhuthaza abanye ukuba kukhathalelwe abo bashiyeke beziinkedama.

4.4.4 Amakhaya njengesiseko sekamva labantwana

Amakhaya ngawo athi axhobise abantwana ngazo zonke izixhobo abaza kuzidinga ebomini. Ikamva labo lithi lixhonkxwe kuwo, kodwa oko akuthethi ukuba ngawo kuphela athi abadalele ikamva eliqaqambileyo. Amakhaya la ame ngokushiyana. Akho asweleyo ukanti akwakho nalawo ahluthayo. Ezi meko zithi zibe nefuthe ebomini babantwana. Abo bakhulele kumakhaya ajongene nentlupheko bakhula phantsi kweemeko ezinzima. Bangabona bathi bantlithwe ziinzima kwasebutsheni babo. Ezi nzima zithi zibancede ukubaqhelanisa namanzithinzithi. Uninzi lwaba bantwana luyakwazi ukumelana nayo

nayiphina imeko ebomini. Abo bavelela kumakhaya ahluthayo ubomi babo budla ngokuba lula kuba bayakwazi ukufumana yonke into abayidingayo. Zombini ezi meko azithethi ukuba aba bantwana baya kuphila obo bomi bakhulele phantsi kwabo ebudaleni babo.

UMtuze uzekelise ngoYese ukuphuhlisa oku. Lo mlinganiswa ukhulele kwikhaya elalisokola. Yade yaba nzima nangakumbi le meko labonakala limfiliba ikamva lakhe akuba uyise egqibe ukuba amkhuphe esikolweni. Uhlangulwe kuloo meko ngunina uMaMfene. Kule ndawo umbhali uthe wavelisa ukuba maxa wambi abazali bathi babadalele ngokwabo ubunzima abantwana. UNyubatyha uthi sele enethamsanqa lokufumana umntwana oyithandayo imfundo kodwa ibe nguye ongafuni kumqhuba. Umbhali ubonakalisa indima efanelwe kukudlalwa ngabazali ngesi senzo sikaMaMfene. Ubonakalisa ukuba kufanele babe lidini ukuze babe nokunika abantwana ikamva eliqaqambileyo.

4.4.5 Ukubaluleka kwemfundo

Kule mihla siphila kuyo imfundo yeyona nto ingundoqo abathi bazimisele ukubanika yona abantwana babo abazali. Yiyo esisitshixo sokuvula iingcango ezininzi ebomini. Ngaphandle kwayo kunzima ukuba ubani aphilile. UMbovane (1995:24) ubonakalisa oku kubaluleka kwayo xa athi:

Nokuba imfundo le kungade kuphoxiswe ngayo ngabo sele beyifumene,
inyeliswe ngabo bakude kunayo nabo bayisweleyo, nabo bayiswelayo, akukho
sizwe siyakuma ngaphandle kwayo.

(p.24)

Ngokolu luvo ukuba ngaba isizwe sinokwahlukana nemfundo oku kuthetha ukuba siya kubhanga. UMaMfene naye uzivezile ezona njongo zizizo zokubaluleka kokuba abantwana baxhotyiswe ngemfundo xa ebebonisa uNyubatyha esithi: “Imfundo sisidima somntu kwaye lilifa elingenakuhluthwa bani nokuba umntwana wakho wendile” (p.3). Imfundo yinto edala ukuba ahlonitshwe umntu ngenxa yeso sidima innika sona. Amazwi kaNyubatyha kwingxoxo yakhe noGaba nawo akwaphuhlisa oku kubaluleka kwemfundo. Uthi yena, “... kufuneka lo mntwana aqhubele phambili kuba amaxesha anzima kumntu ongafundanga” (p.10). Imfundo idala ukuba ubomi bube lula konayo. UMtuzi uthe wakuqaqambisa ukubaluleka kwemfundo ngalo mlinganiswa unguYese. Intlupheko akhulela phantsi kwayo yaye yaphela ngenxa yemfundo awathi wayizuka. Sibona indlela elithe lakhululeka ngayo ikhaya lakhe akuba efumene ukuba yititshala. Ubunyani bokuba imfundo ngumkhanyiseli osingisa empumelelweni buthe baphuhla ngoYese lo. UMabinza (1998:32) uthi ngendima yemfundo eluntwini:

Ubomi bemfundo lulwazi nenkcubeko ezuzwa ngumntu ngexesha efunda esikolweni. Olu lwazi nale nkubeko ziba zizixhobo zomntu kwidabi lempumelelo yobomi. Eli dabi liphunyelelwa ngokuthi umntu asebenzise ezi zixhobo ekwakheni nasekuphuhliseni uluntu lwakowabo noluntu jikelele.

La mazwi ahambelana kanye noko kwenzeka kwanokwenziwe ngoYese ngemfundo. Ubeyinkwenkwana ekhulele kwikhaya elalingathathi ntweni kodwa ugqibele efundisa isizwe ngemfundo athe wayifumana. Simbona enganelanga ukuphucula isiqu sakhe koko ehlwayela olo lwazi phakathi koluntu. Umbhali uthe wabonakalisa ukuba xa kukho ubani ofundisiweyo oko kuyinzunzo kuluntu jikelele kuba lowo uza kuthi akhanyisele isizwe ngokubanzi. Ngemfundo azizamele yona ebunzimeni uYese kufutheleke isizwe sonke. Isikolo awayeyinqununu kuso sasiphuma phambili kwiimviwo into ethetha ukuba baninzi

abantwana ababefuthwa phantsi kwesandla sakhe. Nguye nowadala ukuba kubekho ubudlelane phakathi kwamaqaba kwanabo bafundileyo. Oku wakwenza ngokuwamkela amaqaba kwiindibano zezemfundo apho esikolweni. Wayengayigatyi nento yawo yokuza enxibe eso sinxibo sawo kunjalo nje awavumele ukuba enze nemixhentso yawo apho. Loo nto yadala ungquzulwano phakathi kwakhe nezifundiswa ezo ingakumbi kuba zazixhaswa ngumfundisi uFerguson befundisi abo babesaziwa kakhulu ngokuthiya izinto zakwantu kuba besithi zinobuhedeni. UMbovane (1995:24) uphawule ngesizathu esisoloko sidala ukungavisisani phakathi kwala maqela ekuhlaleni. Uthi:

Le mpixano phakathi koluntu idalwa kukungafuni kwabelana ngezimvo kwala maqela mabini [ababomvu nabo bafundileyo]; eli qela lisuke lingafuni ukuyamkela intlalo yelinye, koko lisuke liyisingele phantsi endaweni yokuyiphucula.

Kwakunjalo kuloo lali kaYese aba bantu babomvu zazijongelwe phantsi izinto zabo ngabo bafundileyo. Ngokuhamba kwexesha aye la maqela aqondana nabo bafundileyo bakubona ukubaluleka kokuzingca ngesintu sabo. Sibona uYese esebenzise inkcubeko yakhe ukufundisa isizwe ukuze sikwazi ukunyamezelana samkelane xa sinezimvo ezahlukeneyo.

Ikhanyile kwanento yokuba ubani ofuna ukuphumelela kwezemfundo kufanele azingise, abe nomonde eqonda ukuba ekugqibeleni wofumana umvuzo. Yile mfundo eyenze uYese waba ngumntu onesidima, nohlonelwayo sisizwe. Umbhali usizobele indlela ayihambileyo uYese ukuze abe nokuzuza loo mfundo. Loo ndlela ibingelula, ibangelwa zizinto ngezinto ezibe yimiqobo athe wagqitha kuyo kodwa ngokunyamezela nangenzonelelo wade waphumelela. Indlela yakhe yokuphumelela yileyo uMabusela (1991:81) athi ngayo kwanoyihambayo:

Indlela eya empumelelweni iyenyuka. Ohamba ngayo kunyanzeleka aqinise umqolo

azame ngako konke anako ukufikelela kwiqondo ebenyeke ukufikelela kulo esazi uya kube uyiphumezile yonke imizamo yakhe ebomini. Akulula ukuhamba le ndlela, kuba inamathambeka, imilambo enemigxobhozo, amadike, amahlathi amnyama nemiba ethile emxinwa yobomi. Ohamba le ndlela udibana nezinto ezidlikidla iinzame zakhe. Zimbi ziba yimiqobo endleleni yakhe.

Wathi kuba eyithanda imfundo uYese wenza ngako konke anako naxa sele kuncamekile kubonakala ngathi amathemba aphelile kodwa wayigqitha yonke loo miqobo. Uqale ngokuba yinqununu kodwa liphela ibali sele engutitshala ovelela izikolo. Ufumane izikhundla eziphezulu ngenxa yaloo mfundo yakhe. Le mfundo ayenzelanga yena kuphela isidima koko ikwaphakamise nekhaya elo lakhe. Ukufunda kwakhe kudala uvuyo nakuloo mzali unguNyubatyha owayengakuboni ukubaluleka kwako. Uvuyo awayenaloo uNyubatyha luveliswe ngolu hlobo: “Le nto yamvuyisa uNyubatyha kuba wayeyibona into eyayizanywa nguMaMfene owada waphukelwa nayimpilo efundisa abo bantwana” (p.39). Siyabona ukuba imfundo izise ulonwabo ngoku kweli khaya. Iintsizi nobunzima elalijongene nabo yinto yezolo kuluvuyo kuphela ngoku.

Umxholo wemfundo ngumxholo ababebhala ngawo kakhulu ababhali bamandulo kuba ngelo xesha labo imfundo yayifika nabefundisi. Umtuze naye uthe wagxila kuwo kuba ebubungqina bomntu othi aphume kumanzithinzithi akhulele phantsi kwawo ngenxa yemfundo. Le meko ayizobileyo ngoYese ikwaphuhlise noko kwakusenzeka ngexesha lokufika kwemfundo. Ngezo mini izikolo zazisephantsi kolawulo lweecawa kuba imfundo le ize nabefundisi kweli. Siyeva ukuba uYese naye wayefunda kwizikolo ezaziphantsi kwenkolo yobuKristu. Zikwabonakala neziganeko ezazisakwenzeka ngelo xesha ezifana nokuhlaselwa ezindleleni kwabantwana ababefunda ngabo babengahambi sikolo. Sixelelwe

ngamaxhala ababebuya benawo uSelina noYese ngenxa yokulalelwa endleleni bebethwa ngabantwana baseMvethoba ababengafundi (p.15).

4.4.6 Oomama njengabaseki bamakhaya

UMtuze ngumbhali osoloko eqaqambisa indima yabasetyhini. Simbona ephakamisa ubukhulu babo babekade bengenalizwi ekuhlaleni. Amasiko akwaXhosa kunye nemithetho yorhulumente wengcinezelo yayisoloko isenza ukuba abantu besi sini bangajongelwa ntweni. Ilizwi labo lalingavakali kanti nenxaxheba yabo kwakungekho bani uyiqaphelayo. UBay (1982: 10) uyahambisana nolu luvo xa athi:

African women became victims of double discrimination through policies developed to promote first, the interest of the colonial powers and second, the interests of African men ... African ideologies of male superiority were reinforced by Western and Christian patriarchal concepts of women's place.

Amakhosikazi ngabona bantu basoloko becinezelekile yaye bengakhathalelekanga kanti umsebenzi wawo mkhulu esizweni. Isimo sokuhlala sisoloko singababoneli ntweni. Basoloko bejongwe ukuba mabathobele.

Kule noveli umbhali uphuhlise ukubaluleka koomama ebomini babantwana. Oko ukwenza ngokuqaqambisa uMaMfene ngokuzenza idini ukuze anike abantwana bakhe ikamva eliqaqambileyo. Akuba uNyubatyha engasazimisele ukufundisa uYese, uMaMfene waye wazincama waya edolophini ukuya kufuna umsebenzi ukuze abe nokufundisa abantwana bakhe. Uthatha uxanduva lwendoda abone ukuba makazincame ngenxa yabantwana bakhe. UNyubatyha bekufanele ibe nguye ozama ukuxhasa abantwana ebaxhobisa ngemfundo.

Nguye lowo esuka azibhebbhethe kuba ejonge inzuzo. Kwiingxoxo zabo noMaMfene akayiboni ilungile into yokumfundisa kakhulu umntwana ingakumbi oyintombazana kuba uyibona njengelahleko loo nto. Uyixhasa le ngcamango yakhe ngeziganeko ezibini ezathi zehlela amadoda ayefundise iintombi zawo. Uthi:

Mna andisoze ndifundise ntombazana. Khangela ilahleko neendleko ezingenambuyiselo ezenziwa ngumQocwa, wayifundisa intombi yakhe ngebhongo, kodwa yala xa igqibezelayo yasuka yavilapha, yaphulukana naloo mfundo. EkamNune yathi xa ikwinyanga yokuqala isebenza yacelwa, yaphela eyesibini isemzini, ingabuyisanga nesenti kwimali ebifundiswe ngayo, ..." (p.3)

Akaboni ukuba ukufundisa umntwana yindlela amxhobisa ngayo ukuze abe nokuzimela ebomini angaxhomekeki. Ubona iyinkcitho kuba engaqinisekanga ukuba wofumana intlawulo. Akayiboni njengoxanduva lwakhe olunokwenzela umntwana ikamva eliqaqambileyo.

Ukuqhawula le mbambano uMaMfene wasuka wenza oko akubona kulungele abantwana bakhe. Nangona xa ubani ejonga esi senzo sakhe ngokwamaXhosa ubenokumbona njengomfazi ongathobeliyo kuba engaphulaphuli oko kuthethwa yindoda yakhe kodwa umbhali uvelise ubugorha bomntu ongumama. Ukwazile ukumelana neenkani zikaNyubatyha yaye wayiphumelelisa iminqweno yakhe. Ubonakala engumama okwaziyo ukuyimela into ayifunayo akarhoxiswa kukoyika kuyo. Konke oku ukwenze ngenxa yothando analo ebantwaneni bakhe. Usebenze yade nempilo yakhe yaba mandundu. Simbona engumama ozinikezeleyo ngabantwana bakhe ade abancamele nobomi bakhe. Uveliswe njengomzali onenimba njengoko kunjalo kakade nasendalweni. Nguye obe nosizi

ngabantwana bakhe engafuni ukuba bawe phantsi kwiminqweno yabo. UYese wayeyithanda imfundo kangangokuba wade wacela utitshalakzi wakhe ukuba aye kumcengela kuyise ukuba atshintshe eso sigqibo sakhe sokumyekisa isikolo. UMaMfene ungene kweso sithuba wazama ngako konke ukukhusela abantwana bakhe kwanokuphumelelisa iminqweno yabo. Ekugqibeleni ezi nzame zakhe zenza utshintsho kwelo khaya lasemaNgxongweni. Ngokuxhobisa unyana walo uYese ngemfundo udale ubomi obutsha nobubhetele phakathi kweli khaya.

4.4.7 Ubuqhophololo kwabezomthetho

Amapolisa ngabantu ababalulekileyo esizweni kuba ngabo abalwa ulwaphulo-mthetho. Luxanduva lwawo ukudala ucwangco noxolo phakathi koluntu. Ngawo ekumele aqinisekise ukuba imithetho ephunyeziweyo sisizwe ukuze kuhlaliswane ngolonwabo noxolo ilandelwa ngabo bonke abantu. UMtuze naye uyawuncoma lo msebenzi wamapolisa ngamazwi kaNyubatyha xa avumelana noYese ukuba angenele ubupolisa. Uthi:

Ngumsebenzi omhle lowo, mfana wam, ndishiya nje ukuba uninzi lwabantu lungayiqondi loo nto. Ukuba awenza ngendlela umsebenzi wawo, amapolisa ngabakhuseli boluntu.

(p.32)

Le ntetho icacisa mhlophe ukuba abomthetho bekufanele ukuba badlala indima enkulu phakathi koluntu koko bathi basilele emsebenzini wabo. Abantu abalufumani ngokupheleleyo ukhuseleko ekulindeleke ukuba balufumane. Akho loo magosa athi abe

nobuqhophololo. Kuvelisiwe ukungalungi kwezenzo zamanye amapolisa kule noveli. Oku kuveliswe ngepolisa elinguRhangayi nelaliqeqeshwe kunye noYese lo. Eso senzo sakhe sobuqhophololo sisiva ngomhla wethoko lokuthi ndlela-ntle kuYese akuba ecele ukurhoxa kwinkonzo yobupolisa ngenxa yokunganeliswa yinkqubo yayo. UYese wenziwe wamela loo mapolisa awenza ngobunono umsebenzi wawo nesikuva xa kuthiwa ngaye kweli theko: “Abanye balikhupha phandle elithi uwuvale kwathi gingci umsantsa ubukho phakathi kwabantu namapolisa, kwaphela ukukholoselana” (p.34). URhangayi kwelinye icala wenza imbali ngokwaphula umthetho nekuthiwa ngayo: “Isiganeko sokubanjwa kukaRhangayi ngobusela nokuqhekeza sasiyinto ekubekwe umnwe kuso kusithiwa yaba sisihelegu esingazanga sabonwa ngaphambili” (p.34). Oku kwenziwa leli polisa yinto esiyibona isenzeka kule mihla kude maxa wambi kubandakanyeke nabasemagunyeni. Mandulo isenzo esifana nesi sasingenakubakho kuba ngezo mini abantu babehlonela ingakumbi xa kusiziwa kwicala lomthetho. Kwakunokuba masikizi nangakumbi ukubona umntu womthetho inguye kanye owaphulayo. Kule mihla ngenxa yokutshintsha kwamaxesha kwanezimilo ezitenxileyo eluntwini sele iyinto eqhelekileyo ukuva ukubandakanyeka kwamapolisa kwiziganeko zobuqhophololo ingakumbi ubusela noqhekezo. Ayabandakanyeka nakwezinye izinto ezixhomisa amehlo phakathi koluntu.

UKula nongumbhali wale mihla kwiinovelu zakhe u*Walala wasala* kunye naleyo ithi *Hlamb' anamehlo* uphawule naye ngezenzo zobuqhophololo nobugewu ezibandakanya abomthetho. Kwiinovelu u*Walala wasala* uphawule ngabasemagunyeni abathi babandakanyeke kulwaphulothetho. Uphawule ngabathi bakwenze ukuze baqume ezo zenzo zabo. Oku ukuvelise ngoBrikadiye Mxoleli Xhobani owayesebenza noLingelihle owayesiba iimoto ukuze

zithengise okanye athengise iintsimbi zazo. Wayeyiqume le nto ngokunga uneshishini lokulungisa iimoto (scrap yard). Lo Brikadiye wayesenza ngako konke ukukhusela lo mlinganiswa kuba wayelihlakani lakhe kolo shishino lungekho mthethweni. Naxa kusenziwa ugqogqo wayeqinisekisa ukuba uqale amxhobise azi kwangethuba ngolo suku ukuze abo bagqogqayo bangafumani nto. Siyabona ukuba maxa wambi kuthi kube nzima ukuba urhulumente alwe ulwaphulo-mthetho kuba abenzi ikwangaba bantu banikwe olo xanduva. Kwinoveli u*Hlamb' anamehlo* kushukuxwe umba wodlwengulo nokuyenye yezinto esele zithanda ukwenzeka kakhulu ekuhlaleni. Okubi okuvele kule ncwadi kukuba esi senzo sasisenziwa ngamapolisa. La mapolisa athi adlwengula intombazana eyayivalelwe ngesityholo seziyobisi. Endaweni yokuba ifumane ukwalulekwa phantsi kwesandla samapolisa iba lixhoba lodlwengulo. La mapolisa ayazifikisela kuyo esenza unothanda kuba esazi ukuba ngenxa yelo tyala layo akukho bani unokuyikholelwa. Athatha ithuba ukuze afezekise eso senzo sawo sobubi. Bobabini aba babhali bathe bavelisa ukuba ulwaphulo-mthetho alukho kuhlaleni kuphela koko nabo kujongwe ukuba balwe nalo bathi babe nesandla kufuneke kolulekwe nabo. Oku kubonakalisa ubunzima esithi sijongane nabo isizwe kuba akukho kuthembeka kwakwabo babekelwe ukukhusela uluntu. Umba wokhuseleko siwubona ungowona unzima nekungenakufumaneka sisombululo silula kuwo.

4.5 Ukuqukumbela

UMtuze ubhale iincwadi ngemiba yentlalo. Uxovule imiba eyohlukeneyo kuzo zontathu ezi ncwadi. Uvelele imiba engafane isiwe so luluntu jikelele. Abefundisi ajonge intlalo yabo kwincwadi *Indlel' ecand' intlango* akukho bani ukhe azidube ngemeko yabo. Usityhilele imfihlakalo yobunzima abasebenza phantsi kwabo ngenxa yemiqobo emininzi endleleni

yabo. Akukho bani uphanda le ntlungu yabo koko basoloko bebekwa esweni bakwenza okugwenxa emehlweni oluntu. Inzima nentlungu yabo akukho bani ukhe ayiphakamise. Nabo abakhe beze ngaphambili bayandlale imeko yabo. UMTuze ngale ncwadi ube ngumlomo wabo wabonisa iimeko ezidala ukuba kube nzima ukuba bahambise ivangeli.

Incwadi u-*Alitshoni lingaphumi* nayo ijonge abantu abangakhathalelekanga. Lukho uphando olwenziweyo ngentlalo yasefama kodwa zinqongophele iincwadi zolu didi ezibhalwe ngalo mba. Umbhali uyenze uxanduva lwakhe into yokuba isizwe saziswe ngeemeko abaphila phantsi kwazo abasebenzi basezifama. Usebenzise eli qonga nelivulela uhlalutyo ukuze nabafundi babe nethuba lokuwuhla amahlongwane lo mba. Uphakamise iinzima ezininzi abathi bajongane nazo aba basebenzi. Le novelana xa umfundi eqala ukuyifunda inako ukumphamba. Yeyona iyilandeleyo imigaqo yenovelana yokugxila kwiziganeko. Ekuqaleni kwayo ubani xa eyifunda inga ufunda amabali amafutshane kuba iziganeko ezi kuthethwa ngazo zahlukene. Sisimo sentlalo esiqaphelisa ukuba kugxilwe kubomi basefama yaye ezo ziganeko zizinto ngezinto ezenzeka apho. Nezi ziganeko zenzeka kwiifama ezahlukeneyo nezinokudala ukuba umfundi agqibe ukuba ngenene yincwadi yamabali amafutshane. Umbhali kwelinye icala wenze oku ukubonisa ukuba iifama ezo ziye zimelane zibe liqela kummandla othile. Nazo zithi zimelane njengayo nayiphi indawo ehlala uluntu nangona kuthi kubekho umgama ovakalayo ozahlulayo.

Ubunoveli bencwadi u-*Alitshoni lingaphumi* buzokucaca xa kufikwa kumba wemfuduko nowona uxovulwe ukugqitha ezinye iziganeko zebali eli. Ube nobuchule umbhali bokuqala ngezi ziganeko zingenalo uthungelwano ukuze umfundi abe nokufuna ukuba zidibana njani

ezi zinto athetha ngazo. Kwale mfuduko ikwasisiganeko esenzeka ezimbalini zeli loMzantsi Afrika. Ukhethe isiganeko sasinye kwezo zazinxunguphalise abantsundu ngexesha lengcinezelo waza wabonisa ngaso indlela ababephatheke ngayo abamnyama kweli. Yincwadi enokunika umdla kwabasakhulayo nabanokuyisebenzisa xa besenza ingqokelela ngolwazi lwembali yeli. Ngayo usigcinele ubutyebi besizwe sethu ngokusibhalela oko kwakusenzeka.

Inoveli *UYese namahlandinyuka obomi* nayo ijonge imiba yentlalo. Umbhali uthe wayivelela ngenye inkalo le miba, ngokuthi asebenzise amava akhe. Lolunye uhlobo lweencwadi ezinqabileyo ukuveliswa ngababhali ingakumbi abantetho isisiXhosa. Uninzi lwababhali bethu lubhala kuba luchukunyiswa yinto ethile eluyibonileyo ekuhlaleni. Alukhe lujonge ukuba kungaphuma yiphi imiba kulawo alo amava obomi. Ngokubhalwa kwale ncwadi sithi siphawule ukuba ababhali nabo bayinxenye yesizwe yaye baxhonkxwa ekuhlaleni. Nabo basisiphumo soko kubangqongileyo ke ngoko banawo amava ngemiba yobomi.

Ezi ncwadi zontathu zikhangeleka zicekeceke xa kujongwe umthamo wamaphepha azo kodwa ziqulethe lukhulu. Izahluko zazo azikho zide nokwenza kube lula ukuba umfundi azifunde azigqibe ngokukhawuleza engekadikwa. Ubufutshane bazo buyamtsala umfundi azibone sele egqiba incwadi ngokukhawuleza. Kuphinda kuncede ukuba abafundi babandakanyeke kuzo ngokuthi bazenzele olwabo uphando okanye baxoxe ngale miba ukuvala izikhewu nokuphendula imibuzo abanayo. Umfundi uye anqwenele ukwazi banzi ngezi zinto azivelisileyo umbhali aze azifunele olo lwazi. Ziyayidala nengxoxo kuba abafundi bathi babelane nangezimvo zabo. Kwelinye icala bunokugxekwa obu bufutshane

bazo kuba bushwankathela kakhulu. Kule mihla apho abantu sele bethinjwe bubuxhakaxhaka bobuchwepheshe ukufunda akusathandwa kakhulu koko yinto yabantu abathile. Ke ngoku le miba ibaluleke kangaka inokungaphengululeki kuba kungekho bani ufuna ukuphanda nzulu ngayo akuba ezifundile ezi ncwadi. Nabo banayo le mbali baza kusithela kusale esi sizukulwana singazi nto ngayo. Imiba le abhale ngayo umbhali yona zizinto ezenza ukuba ubani onomdla wokufunda aphakamise amehlo akuba ewafundile la mabali. Yenza ukuba azikise ukucinga. Kuninzi okufundekayo kwanokudala umdla kwezi ncwadi.

ISAHLUKO SESIHLANU

INOVELI ENGEMBALI

5.1 Intshayelelo

Ilizwe loMzantsi Afrika lelinye lamazwe atyebileyo ngembali. Lelinye lamazwe anorhulumente onyulwe ngentando yesininzi nelinomgaqo-siseko oncomekayo kweli lizwekazi laseAfrika. Ikwililo nelathi lazuza inkululeko kungakhange kubekho mfazwe yabukhaya. Kuzo zonke izinto ezithe zaqaqamba kwimbali yeli, ixesha lengcinezelo nemithetho yalo linkqenqeza phambili. Iziganeko zokulwa olo calucalulo yeminye yemiba edala umdla ngale mbali. Ukufumaneka kwenkululeko kwaba yeyona mpumelelo ingenakuze ilityalwe bani. Sebekho ababhali abathe babhala ngale nkululeko bevelisa izimvo zabo ngayo, bambi kubo babhale uncwadi ngayo.

UMilligan (1983:31) uyichaza ngolu hlobo inoveli engembali:

As its name suggests the historical novel sets its events and characters in a well-defined historical context and it may include both fictional and real characters. It is often distinguished (in its more respectable forms) by convincing detailed description of the manners, buildings, institutions and scenery of its chosen setting, and generally attempts to convey a sense of historical verisimilitude.

UMtuze nongumbhali onamava ngemiba eliqela yobomi nokwangumbhali ophile waza wabhala kuzo zombini ezi zigaba zolawulo, ixesha lengcinezelo kwaneli lenkululeko kweli loMzantsi, naye wenze umqela ngokuthi ahlomle ngale nkululeko. Ubhale inoveli *Iingada zibuyile endle* ukuze avelise ezakhe izimvo ngale nkululeko siyizuzileyo. Iinjongo zakhe

kukuncoma okuhle okuze nale nkululeko, ukugxeka apho kukho amakhwiniba, abe engalibalanga ukonwabisa abafundi bakhe ngendlela eyolisayo ayibalisa ngayo le mbali. Ezi njongo sihle saziswa ngazo xa sichazelwa ngohlobo lwale noveli kwintshayelelo yayo. Uthi umbhali kuyo: "... senza ilinge lokubhala isigxeko-sincomo-sihlekiso (*satire*) ngembali yeli lizwe etyebe kunene." Esi sibizo simbanxa sisetyenziswe ukuchaza olu didi xa sisihlahlela, sisicazulula sifumana ezi njongo. USaule kwintshayelelo yakhe kwinoveli ethi, *Ukhozi Olumaphiko*, naye uyakungqina ukutyeba kwembali yeli, atsho esithi iseza kuthatha ixesha kubhalwa ngayo ngenxa yoku kutyeba kwayo. Uhlomla enjenje:

Ithuba ekukudala lilindelwe lide lagaleleka! Kaloku ndithetha ngethuba
lokukhe kuhlalwe phantsi kudalwe amabali angedabi leminyaka, idabi
lomzabalazo, idabi lokulwela ukukhululeka kwingcinezelo yegwangqa . . .
Ngumhlaba otyebileyo lo mabandla akuthi. Iya kuqengqeleka iminyaka
siwudovuda, siwuvunguza singababhali, sisabelana nabafundi ngala
mabali, ngeengcinga, nangeenkumbulo zamhlamnene.
(p.1)

Baninzi ngenene ababhali ababhalileyo ngale mbali kodwa okuninzi kubhalwe ngexesha lorhulumente wengcinezelo yaye uninzi lweencwadi ezibhaliweyo lufumaneka kwizifundo zezembali (*history*) kwakunye nezomthetho (*law*). Kukho okufumanekayo nakuncwadi kodwa ikakhulu koko kwakugxeka loo mbuso wawusezintanjeni kwanokulumkisa abantsundu ngabaphathi belo xesha. Kuncinane kakhulu okubhalwe ngale nkululeko kuncwadi, oko kungqina uluvo lukaSaule lokuba kuseza kubhalwa ngayo. UMTuze ke ngomnye woovul' indlela ekubhaleni ngalo mba kuncwadi lwesiXhosa. Ubhale kanye ngale mbali yeli ukusuka kwiingxoxo ezazibanjwe eLusaka nezaziluphawu lokuza kwale nkululeko kude kuzo kufikelela phambi kokungena kukaZuma ezintanjeni.

Inkululeko le idale umdla omkhulu oko kudalwa kukuba utshintsho iyinto esoloko itsala umdla ngenxa yenkxalabo abasoloko besiba nayo abantu. Bakho ababa noloyiko lokuphulukana nobomi besiqhelo kanti bakwakho nabo bathi bayivuyele loo nto intsha ifikayo. EMzantsi Afrika le nguqu yeza nokusuka kwabamhlophe kungena abamnyama kulawulo lwelizwe nokwadala inkxalabo enkulu. Abamhlophe ngabona babenexhala lokuba phantsi kwesandla somntu ontsundu kuba babeba abamnyama baya kuziphindezela kuloo mpatho-mpi babeyifumana kubo. Bambi kubo babexhalele ukuphathwa ngabantu abangenalwazi ngezombuso nanjengoko kungazange kwakho mntu untsundu waba nalawulo kwimbali yeli ngaphambili. Ngexesha lengcinezelo abamnyama babengakwazi nokuvota ke ngoko bengenalo nelizwi kwezombuso. Lalingaphulaphulwa ilizwi labo ingelilo nephupha eyokuba bangaze bakhululeke bangene ezintanjeni. Umbhali naye uphawule ngenkxalabo eyayigubungele abamhlophe ukufika kwale nkululeko. Uthi ngayo: “Inye yona into eyayiqaqambe okwelanga liphuma empumalanga kukuba umzi wakwangcuka wawuphatheke kakubi” (p.30). Zazininzi izinto ezazibaxhalabisile ngenxa yotshintsho kwangalo elo thuba leengxoxo kodwa eyona iphambili yayikukuba kuya kuze kubekho uxolo kusini na elizweni nanjengoko babebaphethe kakubi abantsundu ngethuba lengcinezelo. Yaba zezinye zezinto ekwaxoxwa ngazo kwezo ngxoxo kwakuzanywa kuzo ubumbano. Umbhali uhlomla enjenje ngazo,

... libe linye icebo laba kukuba kukhe kuboniswane ngeendlela ekunokuthi ngazo kudalwe uxolo phakathi kweengada neengcuka. Abakho amaqela oosomashishini nabanye abavakalelwayo kwezopolitiko abagqiba ekubeni kuyiwe eLusaka kuyokuthethwathethwana nooNqunquthwayo ngendlela yokudala uxolo kweli lizwe”.

(p.13)

Phakathi kwemibuzo eyayiveliswe ngabamhlophe kwakukho le: “Kuza kwenzeka ntoni ngabantwana bethu ezikolweni? Kuza kwenzeka ntoni ngolwimi lwethu? Kuza kwenzeka ntoni ngeenkonzo zoobawo?”(p.31). Indlela eziqala ngayo zonke ezi zivakalisi ibonakalisa ubuninzi bezinto ababezibona ziza kuba yingxaki xa kutshintsha urhulumente.

5.2 Abalinganiswa

Abalinganiswa bale noveli kanye ngokuhambisana nesihloko sayo, zizilwanyana. Umtuze wenze into eyayenziwe nguSiyongwana kubabhali besiXhosa, kwinoveli yakhe ethi *Ubulumko bezinja*. Umahluko kubo ngamaxesha ababhala ngawo kuba ekaSiyongwana yapapashwa ngexesha lengcinezelo njengokuba ekaMtuze ipapashwe kule mihla. Kwakhona izinja ezisetyenziswe nguSiyongwana zizilwanyana zasekhaya lo gama iingada ezisetyenziswe nguMtuze izizilwanyana zasendle. Sibabona bobabini bebe nabo ubuchule bokuzibumba ezi zilwanyana kuba nanjengoko zimele abantu kubomi benene izenzo zazo ziyahambelana nokwenziwe ngabantu ngokwembali yeli. Kukwadala nomdla ukuphawula ukuba ezi zilwanyana zaba babhali zinako ukuthungelana ngokwezenzo zazo. Izinja zikaSiyongwana zaye zavukela abantu zidinwe kukuphatheka kakubi. Zazihlala iintlanganiso zade zagqiba kwelokuba zibhace ziwashiye amakhaya ziye kuzihlalela ehlathini.

Ngenxa yexesha elo wayebhala ngalo uSiyongwana kwanyanzeleka ukuba asebenzise izilwanyana nanjengoko umxholo awayebhala ngawo yayingumxholo oqhankqalazela umbuso owawukho. Ukusebenzisa kwakhe izinja kwenza kwaba lula ukuba agxeke

ulawulo engaqondwa ngurhulumente kuba ezo zinja zimele abantsundu ababevukela umbuso bambi bekwimibutho yezopolitiko bade bagqibela ngokubhaca beshiya amakhaya. Esebenzisa izilwanyana nje kungenxa yokuba ngaloo mihla umbhali wayethi ukuba uthe wafunyaniswa ukuba ugxeka umbuso avalwe umlomo angaze aphinde avunyelwe ukuba apapashe nto kungekho namntu wayevunyelwa ukuba acaphule koko akubhalileyo nokuba kungentetho okanye xa kubhalwayo. Wayekwanako nokujongana nengalo yomthetho, abanjwe avalelwe. Siyawufumana umzekelo wokuvalwa kwemilomo kwababhali abathile kumbongo kaSerote ofumaneka kwincwadi ehlelwe nguMalan (1997:185) ewubhalela uDon Materra. Bobabini aba ziimbongi ezintsundu ezazibhala kakhulu ngemiba yezopolitiko ngolwimi lwesiNgesi. Kwaye kwenzeka ukuba uMattera avalwe umlomo waza uSerote wambhalela umbongo osihloko sithi: “For Don M-Banned”, ukumkhuthaza kwidabi lomzabalazo. Uthi uSerote kulo mbongo:

*it is a dry white season
dark leaves don't last, their brief lives dry out
and with a broken heart they dive down gently headed for the earth,
not even bleeding.
it is a dry white season brother,
only the trees know the pain as they still stand erect
dry like steel, their branches dry like wire,
indeed, it is a dry white season
but seasons come to pass.*

Siyaqaphela ukuba naye uSerote apha wayegxeka abamhlophe ngokucinezela abamnyama ekwavakalisa nentlungu ababekuyo abo babecinezelekile kodwa naye njengabo bonke ababhali belo xesha wayengakwazi ukuthetha ngokuphandle kungoko esebenzisa imithi ukubhekisa kwabantsundu kwanexesha lembalela ukuthetha ngombuso welo xesha.

USiyongwana naye wathi wayisithelisa ngezinja intsingiselo yenoveli yakhe iqondakala kuphela kwabo balwaziyo ulwimi lwesiXhosa kwanabayiqondayo imo yezopolitiko yaloo mihla.

UMtuze naye usebenzise izilwanyana kodwa ebhala kule mihla yenkululeko. Uyibhale le noveli wonke ubani enalo ilungelo lokuvakalisa izimvo zakhe nokuxhaswa nangumgaqo-siseko weli onika nabanina igunya lokuthetha kwanokubhala ngokukhululekileyo nekuphawulwe kwathiwa ngayo apha ebalini: "... umgaqo-siseko unika sonke isilwanyana ilungelo lokuvakalisa izimvo zaso ngokukhululekileyo. Akusekho namthetho weengcuka ovala umlomo aba kuthiwa ngoobholelecaleni noofunzeweni" (p.138). Yindlela enobuchule ke le nathe ngayo wadala uqhagamshelwano phakathi kwaba rhulumente babini, owengcinezelo kunye nalo wenkululeko. Yindlela asikhumbuza ngayo ngokwakusenzeka mandulo ukuze sibe nokukubona ukubaluleka kwale nkululeko kweli lizwe. Xa siqwalasela iingada ezi ziikati ezikhuliswe emakhaya zisuke ziqhweshe ziye kuziphilela ezindle. Zombini ezi ncwadi zinento yokwenza nezilwanyana kwanehlathi. Ezi zilwanyana zisetyenziswe ngaba babhali zimele abo babelwela inkululeko yeli. Le nto ihambelana kanye nale ndawo babebhacela kuyo abomzabalazo. Kwincwadi kaSiyongwana kubhalwe ngabo ngethuba besamana ukuceba ukubhaca beshiya eli bade baba selubhacweni. Iyaluchapahazela noxoleleniso ngethuba zibuya ezi zilwanyana zithethana noluntu. Uxolelwaniso lwayo yayikukuprofeta nje kombhali ingekuko ukuba lwasele lusenzeka. Kule kaMtuze kukwabhalwe ngabo kuqalwa apho bebhakona elubhacweni bada babuya kweli sele bezokuthatha ulawulo. Amaqabane la ayebaleka kweli aye kufuna ukhuseleko kumazwe akufutshane afana neZambia. Xa kubhekiswa okanye kuthethwa ngawo

bekusithiwa asehlathini. Siyakuva oku nakumbongo kaMtumane (2006:61) othi “Ibuyil’ i-Afrika” othetha ngala maqhawe kusithiwa:

Yiyo lo nt’ uninzi lwabhacayo,
Lwancam’ amakhaya alo,
Lubalek’ umsindo wotshaba
Oluphikel’ ukucinezel’ ama-Afrika
Kwilizwe looyis’ emkhulu.
Iyabuy’ i-Afrika ntondini!

Yiyo lo nt’ uninzi lway’emahlathini
Ukuya kulwa lungabonwa;
Ze luzenz’ abanqolobi,
Ukuze lulwe lo mkhwa mbi
Wokuphucwa kwama-Afrika
Ilizwe nobutyebi bawo.
Iyabuy’ i-Afrika kwedini!

Ibilulwimi lomzabalazo olo. Ezi ngada athetha ngazo uMtuzi ngaba bantu ababuye kuloo mazwe angaphandle nekubhekiswa kuwo njengezindle kwisihloko sencwadi le.

Ezi zilwanyana zisetyenziswe apha kule noveli kaMtuzi njengazo zonke izilwanyana zasekhaya zithiywe amagama. Umbhali uthi ngala magama azo kwintshayelelo yakhe:

Onke amagama asetyenziselwe izilwanyana ezithile aqwetyiwe kodwa amanye asondezwe ngabom kwaqhelekileyo ukuzama ukukhumbuza abafundi ngabo lisekelwe kubo ibali xa lilonke.

Siyakubona abasikhumbuza ngabo ngala magama. UCam (1961:4) ethetha ngencwadi engembali uthi:

Historical fiction is not only a respectable literary form: it is a standing reminder of the fact that history is about human beings.

Oku kuthethwa nguCam kuyangqinelana noko kuthethwa nguMtuze ngendlela athiye ngayo izilwanyana ezi azisebenzisileyo. Siyafumana ukuba uthetha ngabantu abenze imbali yeli ngenxaxheba yabo nokuba yeyokuba ngumcinezeli okanye abo babezabalazela inkululeko. Xa ubani efunda uthi abone ngokulula ukuba ezinye izilwanyana zingobani na ngenxa yokwazi amagama aba bantu lisekelwe kubo ibali. Wambi kula magama athi aphuhle ngokuthi sazi indima eyadlawa okanye edlalwa ngumntu lowo kweli lizwe. Yiloo nto noMtuze kwakule ntshayelelo yakhe ethe: “ubuncwane obukhulu bale ncwadi buxhomekeke ekubeni ubani abe nofifi ngeziganeko ezihle kuloo minyaka (iminyaka elishumi elinanye yokuqala yenkululeko yeli). Bambi kubo sibabona ngokwazi ubume babo nokuchazwa ngokunikwa kweempawu zabo. Simbona uMtuze enomqaphela omkhulu kuba zimbi kwezi mpawu zenza sibabone aba bantu zizinto ezingakhathalelekanga ngenxa yobuncinane bazo kodwa uthi wakufunda lukuqondise ngaloo mntu kuthethwa ngaye.

Kukwakho nezinye izilwanyana ezisetyenzisiweyo, iikati, amaxhwili kunye neengcuka. Ezi zona zisetyenziselwe ukumela amaqela athile ezopolitiko kwaneentlanga ezithile zeli. Neengada ezi zithe zaphinda zohlulwa nazo, kukho iingada kwaneengada Poqo. Lo mahluko kwiingada usetyenziselwe ukubonakalisa ukuba abo babezabalaza ngaphandle babengekho kwiqela elinye nangona babedibana apho kuba babeneenjongo ezifanayo kwahluke iinkolo kuphela.

5.3 Abantu abamelwe zizilwanyana

Umbhali sele eyikhankanyile into yokuba ezinye zezi zilwanyana azisebenzisileyo ziyacaca ukuba zimele baphi abantu. Zilinani elivisayo ezo sikwaziyo ukuzibona ukuba zingobani na. Uninzi lwabantu esithi sibaqonde abamelwe zezi zilwanyana kuthethwa ngazo ziinkokheli kwanabantu ababebambe izikhundla eziphezulu kweli bambi besekuzo nanamhlanje. Inxenye yabo ziinkokheli eziphuma kumbutho olawulayo, iANC. Abanye bavela kwimibutho ephikisayo. Kuthethwe ngezo nkokheli ziphambili, ezimhlophe kwanezimnyama. Kugxilwe kakhulu kwezo zithe zanegalelo ekulweleni le nkululeko kwanezo zidlale indima ukungena kwayo.

Iziganeko ekuthethwe ngazo nazo, ezezela kwezi zilwanyana apha ebalini, zizinto ezihlileyo kwimbali yeli koko umbhali umana ukufakela uluvo ngokusebenzisa iingxoxo zabanye kubalinganiswa okanye umbalisi aphawule ngazo. Yinkululeko anayo le umbhali obhala uncwadi ngembali nanjengoko ekwajonge ukonwabisa ngencwadi yakhe. UCam (1961:19) uthi ngamagunya alo mbhali:

The historical novelist has resources, ... He may fill in the lamentable hiatuses with his own inventions. But he must keep the rules. His inventions must not be incompatible temper of age – its morals and its psychology no less than its material conditions -and they must not be incompatible with the established facts of history.

Kuyaphawuleka ke ukuba nangona umbhali esebenzise izilwanyana njengabalinganiswa akukho ziganeko zikhoyo zibonakalisa ubulwanyana bazo. Yonke into eqhubekayo iyavakala ukuba ibhekiselele eluntwini. Ugxile kwiziganeko ezi zehlileyo embalini yeli lizwe akayamanisa nto nabulwanyana kwizenzo. Ububona ubulwanyana xa unxulumanisa

iqela elo libizwa ngegama lesilwanyana nobunjani besilwanyana eso. Yenye yezinto elahluke ngazo eli bali kwelo likaSiyongwana kuba yena ubehamba abubonakalise ubunja kwizilwanyana zakhe ngokuthi akhe afake imikhwa yazo nangona bezithetha nazo apha ebalini. Sike sidibane nazo zikhonkotha maxa wambi zisilwa ngamathambo nekuyinto eqhelekileyo ezinjeni. Akukho zimpawu zabukati nabungada sizibonayo kwezi zikaMtuze. Indlela abachazwe ngayo nabo bantu bamelwe zezi zilwanyana iyashiyana. Bakho abo kunatyiweyo kwathethwa gabalala ngezinto ezisalathisa ngabo. Abanye akukho kukhulu okuthethiweyo ngabo nangona sikwazi ukubaqonda ngenxa yeziganeko okanye uluvo olukhankanyiweyo ngabo. Abanye bavele ngenxa yokunxulumana kwabo nabanye ngeziganeko ezithile. Kuya kuthi ke xa kufumaneka abantu abanjalo bachazwe kunye nabo banxulumene nabo.

5.3.1. UWanathuza

UWanathuza ngomnye wabalinganiswa abakwiqela leengada. Xa liphelele igama lale ngada nguMande Wanathuza. Igama layo lokuqala liyavakala ukuba kushunqulelwe ifani yowayesakuba ngumongameli weli, ongasekhoyo uGqirha Nelson Rholihlahla Mandela. Kushiyelelwe u-la kuleyo yakhe yokwenene. Kuninzi nokuthethiweyo ngale ngada okucacisayo ukuba ngenene nguMandela lo kuthethwa ngaye. Siqale sibone indlela esichazelwe ngayo ngenkangeleko yayo. Ukuzotywa komlinganiswa sinikwa umfanekiso wenkangeleko yinto esetyenziswayo ngababhali nathi ngayo uSerundu (1979:30):

In general the expository technique comprises a description of, among others, the physical appearance, the mental reactions and the deeds of the characters by the narrator himself.

UMtuze usebenzise le ndlela kodwa esinika iimpawu zokwenene ngoMandela engaziqwebi. Uthi xa esizobela yena, “Iqela elikhulu lawo lalikhokelwe lugxogxo olude, uMande Wanathuza ...” (p.4). Isithomo sikaMandela saziwa nangubani na kangangokuba kwakusakuthiwa “uMadiba omde” xa kuthethwa ngaye. Ifani yale ngada nayo kukhethwe igama elimchaza ngokuthe gca uMandela. Igama uWanathuza lisuka kwisenzi “ukunathuza” nesithetha ukwenza into ethile ungangxamanga. UMandela wayesaziwa ngokuhamba kwanokuthetha ngaphandle kobungxamo. Uyikhethhe yafaneleka ke le fani umbhali kuba nayo yongeza kwisimo sikaMandela.

Kwalapha ekuqaleni kwebali sikwaxelelwe ngokuba lo mlinganiswa wayekhokela abo babebekwe ityala lokungcatsha umbuso. Xa kuthethwa ngeRivonia trial kuyazeka ukuba umtyholwa wokuqala kubatyholwa abalishumi yayingulo kaMandela. Siyabufumana ubungqina bokuba nguyey owayengummangalelwa ophambili kwintetho yakhe ayenzayo kwezo ngxoxo nefumaneka kwi-intanethi. Uthi: (n.d:1), “*I am the First Accused*”.

(<http://www.rfksafilm.org/html/speeches/mandela.php>. Downloaded 11 November 2013).

Kukule ntetho apho wayecacisa khona iinjongo zabo zokuzama ukubhukuqa umbuso ekwalungisa iintetho ezazingenabunyani ezazithetheka ngabo. Eli tyala laxoxwa phakathi kweminyaka yowe-1963 kunye nowe-1964. Ngokwengxelo yeANC (n.d:1) ekwafumaneka ku-intanethi eli tyala lalifumana ngolu hlobo eli gama: “*It was named after Rivonia, the suburb of Johannesburg where 19 ANC leaders were arrested at Liliesleaf Farm, privately owned by Arthur Goldreich, on 11 July 1963.*” Kukwakuyo le ngxelo apho sithi sifumane ukuba kukule fama apho lo kaMandela waye waziqeshisa njengomntu osebenza egadini ezibiza ngegama lokuba nguDavid Motsamayi ukulahla umkhondo. Sikwava ukuba nejaji eyayichophele eli tyala labo

leRivonia, uBram Fischer, eyayingazange ifumanise tyala kubatyholwa yiyo eyasuka yavalelwa kwangesi sityholo sinye. Yayiyijaji emhlophe le yayibonwa ingcatsha abamhlophe neyathi yagwetywa ubomi entolongweni yakhululwa ngokusuka igulele ukufa.

Uphinde umbhali wasiqondisa ngalo Wanathuza ngokuphawula ngokukhululwa kwamabanjwa ezopolitiko eSiqithini seKapa kushiya elo likhulu uMandela. Uthi:

Umqondiso wokuqala owabonwa ngamehlo zizo zonke izilwanyana wokuba izinto ziyaguquka kwilizwe liphela, waba kukukhululwa kweengada ezazivalelwe eSiqithini, ngaphandle kwenkokheli yazo uWanathuza ...
(p.15)

UMandela nguye owaba libanjwa elakhutshwa mva. USomana kunye noDudumashe-Luthango (2006:54-55) bayakungqina oku kumbongo othi, *Ivulwe umlomo iANC xa besithi*:

Wancama uDe Klerk wazeka mzekweni,
Ewe bo, wayengenakwenza ngakumbi,
Wayivula umlomo iANC uDe Klerk
...
Yaba ngathi kuyaxokwa loo mini,
Yaba ngathi uza kujika ngomso,
Noko sele esitsho ukuba ndiyabakhulula,
Abamangalelwa baseRivonia, ndiqala ngoMbeki,
Wabakhulula ngokubakhulula,
Waba ngowokugqibela ukukhululwa uMandela,
Baphuma ooNontolongo kwanga kuyaxokwa ...

Ukukhululwa kwakhe kokona kwaba luphawu lwesiqalo salo rhulumente wentando yesininzi. Obu bunkokheli bukhankanyiweyo apha ebalini nabo buyangqineka nanjengoko

waba ngumongameli wokuqala ontsundu kweli. Abamhlophe babemngcine kuba babeyiqonda into yokuba ukukhululwa kwakhe kozisa utshintsho olubandakanya abantsundu nto leyo babengayifuni.

Esi siqithi kuthethwa ngaso apho naso sinembali kumzabalazo wenkululeko kuba ngaloo mihla yengcinezolo amabanjwa ezopolitiko amnyama ayevalelwa agcinwe kuso ukuze angabi nakusaba. Amaqhawe aphambili anoMandela lo ayevalelwe apha. Esi siqithi sasikhethwe ngenxa yokuba kwakunganzima ukuba aqhawule la mabanjwa njengoko amanzi olwandle ebanda yaye ngaphezulu ulwandle olu luzele ngookrebe. Abamhlophe bayiqonda into yokuba akukho bani unokufuna ukubeka ubomi bakhe esichengeni unokuxolela loo nkohlakalo babephantsi kwayo abo babevalelwe apho. UFani kumbongo wakhe ofumaneka kwincwadi ehlelwe nguLuwaca noQamata (1994:69) othi, “Isiqithi seKapa” uwuzobe wacaca umfanekiso wento eyayisenzeka kule ndawo kwanobunzima obabunyanyezelwe ngala maqhawe. Uthi:

Lungabangaba lomqolomba ongenalusini-
Ondonga ziluqilima zinolunya,
Omaza andlongondlongo okwengwe yezixhobo,
Ohlala ukhamisile okwexhwili lilindele ukuxhwitha ixhoba.

Ngumqolomba oginya iinkokheli zomzi oNtsundu,
Ngumqolomba wentuthumbo nobubi,
Ngumqolomba ovuyisa iintshaba,
Iintshetshevu ezizimisele ukutshayela.

Ngumqolomba onomdintsi netyheneba
Kulapho amazinyo atshixizela aqhaqhazelele khona,
Kulapho kukhula into yomntu emntwini.

Singumthombo wengcinezelo.
Kutsawula ububi umhla nezolo.

Indlela asichaze ngayo esi Siqithi lo mbhali itsho sacaca nakongenalwazi ukuba yayiyindawo enjani ngaloo mihla. Kwakumqolo wesibini uyalucacisa ukhuseleko olwalulapho xa echaza ubunjani beendonga zaso. Ufaniso alusebenzisayo kwalapha kwesi sitanza xa esifanisa nezilwanyana luphuhlisa obo bubi kwanobungozi obabulapho kuso. Obu bubi uphinda abugxininise kwisitanza esilandelayo, ekhankanya ukuba babuviwa zezo nkokheli zazivalelwe apho. Usizobebe umfanekiso-ngqondweni wobubi kwanentlungu ezazijongene nabo.

5.3.2 UNowinile

Le ngadakazi nayo iyabonakala ukuba imele owayesakuba yinkosikazi kaMandela uWinnie. Eli gama lasebalini liyelele kwelo leli nina. Iintetha ezivakalayo ngale ngadakazi nazo ziyadiza ukuba kuthethwa ngonkosikazi uWinnie Mandela. Siyawufumana lo mqondiso xa kuthethwa ngomhla wovoto lokuqala olwalubandakanya abamnyama kweli. Kuthiwa:

Lo mbono mhle wagqibelela mhla kwakhululwa uWanathuza ngokwakhe emjiva. Yaphuma into enkulu icondoba iphahlwe ngowakwayo, uNowinile, owayengumayitshekazi oku kwakhe kwicala lomzabalazo ...
(p.15)

Ngenene wayengomnye wamanina awaziwayo naphambili kumzabalazo wenkululeko nowade waba ngusihlalo wombutho wephiko lomanina leqela elilawulayo (ANC *Women's league*). Ungomnye wamanina ayaziyo intlungu yomcinezeli kuba ngaphandle kokwahlukaniswa nomyeni wakhe ngethuba eseluvalelweni wayekhe walilo naye ibanjwa

lezopolitiko . Ubhalile nangaloo ndima yakhe kumzabalazo kwincwadi yakhe ethi: *491 Days, Prisoner Number 1323/69* apho andlala khona amava akhe ngokuba ngumbanjwa kwanokubandakanyeka kwakhe kwezopolitiko.

UMtuze uphinde wavelisa ubuqhawe nobuqhaji bakhe ngokuthi aqwebe ibalana ngaye. Umzobe elandelwa sesona silwanyana saziwayo ngokuqwenga, ingonyama. Ukubonakalisa ubungozi bale nto wayeyenza kude kwakho nowaphawula ngesi senzo wathi: “Yinto ezakuthiwani na le? Uyikhokelela phi ingonyama iza kusuka imtsibele imqwenge nje? Akaboni ukuba imgxulela ecaleni komzi apho iza kumnqwamzela khona?” (p.6). Apha umbhali ubonisa ubuchule obabusetyenziswa ngulo mama ukuzama ukususa amehlo abamhlophe kuloo matsha-ntliziyo angamadoda. Weza nawakhe amacebo awathi abaphatha kakubi abamhlophe. La macebo aboniswa ngomlilo owanunyekwa engceni eyayilele le ngonyama ibilandela uNowinile apha ebalini. Umbona njengomntu owazisa ngokwakhe kwirhamncwa elingabamhlophe kodwa ekwavelisa ubukrelekrele bakhe ekwenzini oko.

Xa ufunda incwadi kaWinnie uyayibona le nto iphakanyiswa nguMtuze ngaye. Uyaweve amacebo awayenawo ukuzama ukukhulisa umbutho weANC nokunxibelelana namanye amatsha-ntliziyo lo gama eseluvalelweni yena. Maxa wambi ebekhe aphanze amanye kumacebo akhe kodwa wayekwazi ukuluphumelelisa uninzi lweenjongo zakhe. Eli gama likaNowinile litsho liyichaze kakuhle nayo le ndima yakhe. UNowinile ligama elisekelezwe kwigama lesiNgesi u-“win” nelithetha ukuphumelela. Konke oku kudulisa indlela le athi ngayo wajongana notshaba olungabo babesemagunyeni ebeka ubomi bakhe esichengeni.

5.3.3 UVuyo Sicicibala

Eli gama libhekise kulowo wayesakuba ngumongameli weli naye umnumzana uThabo Mbeki. Igama uThabo litolikwe ngesiXhosa njengoko iligama lesiSuthu elithetha into enye noVuyo. Umama walo kaMbeki uzalwa kwisizwe sabeSuthu kungoko enegama lolu lwimi. Lo kaMbeki waba ngusekela-mongameli wesibini kurhulumente owayonganyelwe nguRholihlahla Mandela. Siyakuva noku xa kuthethwa ngekhabinethi eyaqulunqwa nguMandela. Kuhlomlwe ngolu hlobo:

Ngexesha elimisiweyo uWanathuza wanyula isigqeba sakhe solawulo sokuqala phantsi kwale nkqubo yedemokhrasi. Wachuleza lo mfo kuba waqala ngokumangalisa ihlabathi ngokuthi anyule uFedelikha Ndityeke, ingcuka ebichophele lo mbuso bekusukuzwana nawo iminyaka ungahleki nengada, ukuba abe liSekela-Mongameli lokuqala. Kweleengada icala unyule umfana othenjiweyo ngobuchule namava, into yona efunde yayityekeza imfundo yezoqoqosho kwiiyunivesithi zangaphesheya, uVuyo Sicicibala, ukuba ibe nguSekela-Mongameli wesibini.

Lo mhlathi uyayingqina into yokuba wayekhe wanguSekela-Mongameli lo kaMbeki. Kwakuwo apha sithi siphinde sive nangesakhono asilandelayo kwakunye nemfundo ayifumeneyo yaye ngenene ulandele kanye ezi zifundo zikhankanyiweyo. USkeen (2007:114) kuphando lwakhe uphawula athi ngalo kaMbeki: “Mbeki is educated – he obtained a masters degree in economics from the University of Sussex ...”. ISussex yiyunivesithi ephesheya kwelaseNgilane nokubonakalisa ukuba ufumene ulwazi oluphakamileyo kwezi zifundo okaMbeki. Le nkokheli yeyona yayisaziwa ngokuba ngungqondo-ngqondo osoloko ethetha into echubekileyo ngamaxesha onke. Obo bukrelekrele bakhe kuphawulwe kwathiwa ngabo:

Leyo yona ingqondi yayingathandabuzeki kwabayaziyo, ixhala likwabo bangayaziyo ukuba ize iphethe ntoni na kuba wawungasoze uyiqonde ude usondele kuyo, naleyo ke inzima kuba indoda leyo inzima, inesidima naxa incinane ngeminyaka xa ithelekiswa noWanathuza.

(p.90)

Ifani le ayiphiweyo nayo ikhethwe yamfanela ihambelana nesimo sakhe. Umntu osisicibala ngumntu ozithandayo nosoloko ezibumbile. UMbeki wayeyinkokheli elolo hlobo. Nangethuba esuswa esihlalweni wabonisa esi simo nangona kwakuthethwa kakubi ngaye nakumaphepha-ndaba kodwa waye wabonakalisa ukuzithanda nokuzihlonela kuba akazange abe esima eqongeni ephendula zonke ezo ntetho. Iphawulwe indlela ehla ngayo nalapha ebalini njengoko sisiva kusithiwa:

Uhle ngesithozela esihlalweni uSicibala engathi akaziva nezo ngwali
Namaxilongo abhiyozela ukuphuma kwakhe ngendlela exhuzulisa izisu zehlabathi
liphela, ingakumbi abo bebesithi iingada zibe ngowona mzekelo uqaqambileyo
wale nto kuthiwa yidemokhrasi.

(p.142)

Ikwavelisiwe naloo nto yokuhliswa kwakhe sele kusondele ixesha lolonyulo kunyanzeleka ukuba kungene omnye umntu okwethutyana ukugqibezela elo thuba lakhe. Ubongameli obo bakhe nabo bukhankanyiwe xa kuphawulwa ngesenzo sokubandakanyeka kukamongameli weli, uZuma, kurhwaphilizo. Kuphawulwe ngolu hlobo, “Kwanyanzeleka ukuba uMongameli uSicibala amdende” (p.130). UMbeki waye wanyanzeleka emhlisile esihlalweni lo kaZuma kude kugqitywe olo phando lwalusenziwa nanjengoko loo nto yayinokujongisa kakubi ilizwe nangona eso senzo sakhe satolikwa ngokutolikwa yimibutho eyahlukeneyo. UMbeki waye wangena ezihlangwini zikaMandela ukuhla kwakhe esihlalweni.

5.3.4 UNdityeke

Esi sona isilwanyana sikwiqela leengcuka. Xa liphelele eli gama eliphiwe esi silwanyana nguFedelikha Ndityeke. UFedelikha uthatyathwe kwigama lalo mntu kujoliswe kuye kuba nguFrederick. Ifani nangona iyelele kuleyo ithi De Klerk kodwa nakuyo apha kukho ubuchule ekuchongweni kwayo. Xa ubani etyeka sukube esiva kabuhlungu engcungcutheka ngenxa yesenzo esithile esihlileyo. UDe Klerk lo nguye owayengumongameli wokugqibela kumbuso wamaBhulu nowaye wabandakanyeka kwiingxoxo zoxolo ezakhokhelela kule nkululeko. Ukuvumela kwakhe ukuthetha nabamnyama ade anikezele ngolawulo kubo yinto eyamenza wafana nongcatshe uhlanga lwakowabo olumhlophe. Siyeva ngoko xa kusithiwa ngaye:

Kwakukho izinto zona ezitsho phandle ukuba ooNdityeke
noVelemile bawuthengisile umzi kuba uVelemile wayefunge wabetha
ngenqindi phezu kwetafile esithi soze kuphathe ngada inguWanathuza kweli
lizwe kodwa nanku ngoku iintambo ezinikezela kuNdityeke olihambise
ngepleyiti ilizwe kwiingada.
(p.30)

Ukwamkela abantsundu kuko okwenza abamhlophe batyeka, banamaxhala kuba bebona uDe Klerk enikezela ngesizwe sabo. Babekwakrekrethwa lixhala lokungazi ukuba xa bengena ezintanjeni abamnyama baya kubaphatha njani na. UDe Klerk lo wangena ezintanjeni ethatha ulawulo kuP. W. Botha owayongamele phambi kwakhe. UVelemile lo kuthiwa wanikezela kuNdityeke ngulo kaBotha.

5.3.5 UTshotsholoza

UTshotsholoza umele umnumzana uJacob Zuma ongumongameli weli ngoku. Eli gama linako ukumchaza kuba ligama elifumaneka kwingoma yabasebenzi-mgodini ethanda ukuculwa kakhulu xa kukho iindibano zemibutho. Lo mongameli uyaziwa ngokuthanda ukucula ingoma ethi “umshini wam”. Xa kuphawulwa ngokwenzeka ePolokwane apho kwakubanjwe ulonyulo lomongameli weqela elilawulayo nekwaphumelela lo kaZuma iyakhanya le nto yale ngoma yakhe. Abagqatswa besi sikhundla yayinguZuma kunye noMbeki. Ukuphawula ngokungaphumeleli kukaMbeki uthi umbhali:

Latshona emini kuSicibala neqela lakhe yaye amagwijo ahlobisa
igazi ayewubiza umshini wengada engxamele ezintanjeni okanye esiqwini
salowo umi phambi kwayo, ingoyiki ukulikhupha phandle elithi,
“Uyandibambezela”.
(p.136)

Le ndlela ayicikoza ngayo uMtuzo into yokuphumelela kukaZuma itsho yayamane nale ngoma. Iba ngathi ngenene wayesithi uyabanjezelwa ngulo kaMbeki nanjengoko wayekhe wamothula kwisikhundla sobuSekela-Mongameli ngenxa yamatyala awayetyatyekwa wona. Elokuqala yaba kukubandakanyeka kwakhe kwityala lorhwaphilizo nekuthiwa ngalo:

Imibhiyozo yokugqibela kwidemokhrasi yezilwanyana iminyaka elishumi
yalekelwe luvavanyo olunzima kunene, yaphela *ihoneymoon* yedemokhrasi
kungasemnandi ngokusuka kwenzeke esona siganeko satsho kwabanda
izibilini kumalungu ombutho weengada – ukutyholwa kukaSekela Mongameli
welizwe lonke, uTshotsholoza, ngokuchaphazeleka kubukirikiri
borhwaphilizo obenziwa ngomnye wamahlakani akhe uTshintshibhiri Mshengu.
(p.130)

Umbhali ubonakalisa ihlazo elathi labandakanya lo kaZuma ngokusebenzisa ibinzana “welizwe lonke”. Uphindaphindo kwigama ubukirikiri nalo lukwagxininisa ubuqhophololo awayephakathi kwabo. UTshintshibhiri ngulowo wayebandakanyeka kweli tyala, uSchabir Shaik nathi ngaye uSkeen (2007:2), “*Judge Hillary Squires convicted Shaik of soliciting a bribe of 1 million rands ... on Zuma’s behalf from Thales, a French arms company*”.

Ityala likaZuma lokudlwengula esabelana ngesondo nentombazana azalana nayo nalo yenye yezinto ethi isibonakalisele ukuba nguyi lo kuthethwa ngaye. Eli ityala akangenanga nzulu kulo umbhali kodwa sithi siqonde ukuba kuthethwa ngalo ngenxa yokwathethwa ngulo kaZuma xa ebuzwa ngokwabelana kwakhe nelo nenekazi ngaphandle kokuzikhusela.

Kuphando lukaSkeen (2007:32) sifumana le ngxelo ngeli tyala: “*After Khwezi said this, Zuma had sex with her. Afterwards he got up and took a shower ... (p.32)*”. Kwayanyanisiwe kweso senzo ngamazwi kaNobhedu Adam apha ebalini xa athi, “Ukuba le nto ililishwa ibihlanjwa eshawareni, ngesimthatha simguxule lonke eli tyheneba afakwa lona uTshotsholoza” (p.137). Uwathetha la mazwi ephawula ngokuhla enyuka kwiinkundla zamatyala lo kaZuma kuba kwathi lingekapheli elo lorhwaphilizo ityala kwabe kuvela eli lodlwengulo. Eli tyala lakhe lodlwengulo lelona laba ngundaba-mlonyeni ukogqitha eli lorhwaphilizo nanjengoko esitsho uSkeen (2007:9) esithi:

The Zuma rape trial was not an ordinary rape trial in South Africa – perhaps, it is South Africa’s most extraordinary and exceptional rape trial. It received an enormous amount of press coverage, filling headlines, editorials, and opinion pieces within South Africa while receiving substantial coverage abroad.

UMoloi (2006:25) naye uyangqina ngomdla owaba kweli tyala xa athi:

This case will be recorded in history as one that attracted attention on a scale seldom witnessed in a criminal case in the post – 1994 dispensation. It sparked unprecedented interest among lawyers, politicians, governmental, non-governmental organizations and the general public both nationally and internationally.

Le ndawo yokuhlamba kwakhe emveni kwesondo yeyona eyatsala umdla nanjengoko ngelo xesha urhulumente wayexakekile efundisa ngogawulayo suka athi yena ukuhlamba oko kwakuza kumnceda angosuleleki ngugawulayo.

5.3.6 UCliff Hayini

UCliff Hayini umele lowo wayesakuba yinkumanda yomkhosi wamankomanisi nowaba nayintloko yoMkhonto weSizwe ekwakuliphiko lomkhosi wombutho olawulayo iANC, uChris Hani. Izandi zeli gama kwanefani ziyelele kwigama lalo mntu kubhekiswe kuye. Sibona ubuchule bokuchongwa kweli gama ingakumbi ifani le yalo mlinganiswa. ICliff ligama lesiNgesi ngokufanyo nelo likaChris lo kuthethwa ngaye kodwa eli lilapha encwadini linokwenza neliwa. Ngokwesichazi-magama iChambers 21st Century Dictionary (1997:257), “[a cliff is] a high steep rock face, especially on the coast or the side of a mountain.” Xa silinxulunyaniswa nalo kuthethwa ngaye eli gama silibona limfanele kuba wayesaziwa ngobukroti bakhe. Sibona enxulunyaniswa nento engenakugungqiswa bani, ingachatshazelwa naziimeko zemozulu. Oko kuphuhlisa ubugorha bakhe nokuyimela loo nto akholelwa kuyo. Yayiliqhawe elalingabuyi mva kwizigqibo zalo xa liqonda ukuba ziyinyaniso. Kwakhona umbhali ubonisa ubunzima beemeko ababejongene nazo abo babezabalaza kuba ngexesha

lengcinizelo kwakunzima ukuba abantsundu baphumelele kulo. Elo liwa linokufaniswa nemiqobo eyayisendleleni yabo nababezama ukuyisusa abantu abafana nalo kaHani.

Ifani le inguHayini yona sisikhuzo ngobubi obuthile obenzekileyo okanye obuza kwenzeka. Ubani osebenzisa eli gama sukube enqanda abo baza kwenza okanye benze ububi. Lithi lingene lisitolike kakuhle isihelegu esathi sehla kulo kaHani kuba wafa ngokugwintwa. Isenzo sobugwinta yinto eyothusayo ingakumbi xa kubulewe umntu olula ofana nalo kaHani. Obu bugwinta obenziwa kuye kuthiwa ngabo:

... kwenzeka isiganeko esatsho kwaphela amathemba okuba kungazange
kuqhutywe iingxoxo zoxolo - ukugetyengwa komayitshe wengada
ezibaluleyo emzabalazweni, uCliff Hayini, ebulawa ngendlela
engenalusini livezandlebe ekwakuqala nokuviwa ngalo, uYaluza Yaluza.
(p.36)

Ukubulawa kwakhe ngolu hlobo yinto eyashiya isizwe silila, wonke ubani enenkxalabo yokuba singavusa umnye kwabantsundu bade bagqibele bethatha izigalo kusenzeka imfazwe yobukhaya. UShasha (2001:16-17) kumbongo wakhe othi 'Lala Ngoxolo Tshonyane' uyizoba ibonakale indlela oweva ngayo umzi ontsundu kukuwa kweli qhawe. Uthi:

Awu! Awu-u-u-u-u!
Umzi wakowethu wonakalelwe,
Umz'omnyama ulahlekelwe;
Bamnqolobil' uChris kaHani!
Ubuqi-i-i-ili bamatshijolo,
Amanyundululu abangendawo!
...
Namhlanje nguChris kaHani!

Iqhawe lethu lomzabalazo!
Awu, awu sandlandini senkohlakalo!
Bade bonele nini n' abanxanelw' igazi?

Siphinda siqonde ukuba lo Hayini ngulo kaHani xa umbhali elanda isiganeko esehla eBisho apho kwathi kwabulawa abantu ababeye kufaka isicelo sokuba owayesakuba yinkumanda yelo eyabhukuqa umbuso kaSebe, uGqozo, asuke esihlalweni sobunkokheli. Uthi xa echaza uHani:

Iqhawe elikhulu, uCliff Hayini, lenza izinto zamehlo apho kuba lasuka laqengqeleka laxela ivili, iimbumbulu zisitsho macala kunjalonje kucacile ukuba akuhlekwa, kufunzelwe esikhumbeni.
(p.33)

Apha uchaza ubuchule bakhe bokulwa nanjengoko wayeyinkumanda yomkhosi wamankomanisi. Uncoma ubuchule nobukhalipha abubonakalisa apho. UMasabalala (2004:30) naye uyabungqina ubukho balo kaHani kweso sithwakumbe sokubulawa kwabantu eBisho kumbongo wakhe othi 'NoTshonyane Wayelapho', xa esithi:

NguNongangel' ongabalisekiyo kwabakwaTyutyu.
Mhla ladum' izulu lezandla kumathaf' eBhisho.
Mhla kwabhodla umkhonw' ekati nombayi-mbayi,
Mhla kwanuk' irhuluwa kwanuk' igazi nomswane.

Wayelapho nomzukulwana kaHani uqobo.
Inkunz' egqubel' eziny' inkunzi ingenasini;
Idela-kufa lamahlath' aseKomanisi;
UTshonyane ngokwakhe umshumayeli woxolo.

Lo Yaluza Yaluza owagwinta lo kaHayini ngulowo wabulala uHani, uJanusz Walus'. Lo ngumfo owayevela kwicala labamhlophe ekungekho bani wayenalwazi lungako ngaye njengoko lisitsho nebali. Ngokolwazi olufumaneka kwi-intanethi ithi iphuhle le nto ithethwe ngumbhali ngobuvezandlebe balo Yaluza Yaluza. UWalus' akayonzalelwane yeli; lizwe wazalelwa kwelasePoland. Wafumana ubumi kweli ngemfuduko eyayiphenjelelwa zezopolitiko. Inkcaza ngaye ifumaneka ibekwe ngolu hlobo kwisichazi magama iWikipedia (http://en.wikipedia.org/wiki/Janusz_Walu%C5%9B . Downloaded 12 November 2013):

Janusz Walus' (1953) is the assassin of Chris Hani, South Africa's chief of staff of Umkhonto weSizwe (MK). Walus', of Polish descent, immigrated to South Africa to take part in the far right of South Africa's apartheid regime.

Nguye owenza eso senzo sokuthatha ubomi bukaHani emqubula engaqondanga, njengoko esitsho nokaShasha kwakumbongo wakhe othi "Lala Ngoxolo Tshonyane". Uthi:

UMkhonto wawuganga kwinto zoSlovo,
Wawuvonyavonya lothuk' utshaba;
Ulutsha lwahlasimla luhlwabiyo,
Ubusathe ke ngoku masiwubeke phantsi,
Sisebenzel' uxolo ngothethathethwano,
Kanti bakujongil' abangendawo.
Bakuqubula ungacingelanga: ...
(p.18)

Esi senzo sokugwintwa kwalo kaHani uMtuze usifanisa neso sokubulawa kukaBiko kwabezopolitiko abantsundu. UBiko lo yena umelwe yingada enguPiko. Kulula ukukuqonda oku kuba kutshintshwe nje iqabane lokuqala uB- langu P- kule fani yakhe. Usikhankanye wathi umbhali eso siganeko sokufa kukaBiko:

Kwaba njalo namhla uPiko wasweleka ngendlela ebuhlungu ezandleni

zabomthetho. Nalapho ilizwe laba secicini lokuphalala kwegazi kodwa ngenxa yento abathe abahlalutyi-micimbi kukukwazi ukuzibamba, neso isithwakumbe sadlula kungabangakho kuphakamiselana makhwapha naxa ubudlelane phakathi kweenyamakazi bonakala kakhulu.
(p.38)

Zombini ezi ziganeko zokubulawa kwala maqhawe zaphantse zadungadunga uxolo. Zenza kwakhe kwajongwana ngezikhondo zamehlo. NguMandela owathomalalisa umsindo wabantsundu kweso siganeko sokubulawa kokaHani ukuze zibe nokuqhubeka ezo ngxoxo zoxolo zazibanjiwe.

Uphinde esi senzo sokugwintwa kukaHani wasifanisa nokwenziwa nguDimitri Tsafendas namthiye ngelikaTyhafemdakisa egwinta inkulumbuso eyayiphethe kweli uVerwoerd. Apha ubonakalisa ububi besenzo sobugwinta singakhetha bala. Ubonakalisa ngamazwi womnye wabamhlophe obevakalisa ngokubulawa kukaHani xa esithi:

Zonke izilwanyana zaba buhlungu mhla uVelevutha wethu wagwintwa ngumngeneleli onguTyhafemdakisa. Akuzange kube mnandi nakwiingada neekati ezazingavani naye ngenxa yenkqubo yakhe yobandlululo kunjalonje zininzi iingada nezilwanyana ezeza kuthi zavakalisa uvelwano nathi ngeso sihlo sibuhlungu.

UTyhafemdakisa lo ngulowo wayesakuba ngumthunywa (messenger) wepalamente ngethuba kulawula uVerwoerd nobizwa ngelikaVelevutha apha ebalini. Olu lwazi ngalo mbulali kaVerwoerd luyafumaneka nakwimbali ekwi-intanethi (n.d:1) (<http://www.sahistory.org.za/people/dimitri-tsafendas-0>. Downloaded 12 November 2013) emchaza ngolu hlobo:

Tsafendas was the parliamentary messenger who assassinated Prime Minister HF Verwoed by stabbing him four times with a dagger, during a parliamentary session in 1966.

Omabini la magama, uTyhafemdakisa kunye noVelelvutha, akhethwe afanelana naba bantu kuthethwe ngabo ngenxa yezenzo zabo. Ukumdakisa kuthetha into enye nokungcolisa. Ke ngoko eso senzo sikaTsafendas sobugwinta sitolikeka kakuhle lilo kuba sisenzo sokungcola. Saba sibi nangakumbi kuba le nkulumbuso wayigwintela phambi kwamalungu epalamente awayelapho. Baninzi abantu abathi baba naloo mbono mbi wokugetyengwa komntu phambi kwabo. Isenzo sobugwinta yinto emasikizi ebachaphazela ngakumbi ngokwasengqondweni abo bayibone ngamehlo. UTsafendas ngeso senzo sakhe wadlwengula kakubi iingqondo zabaninzi.

UVelelvutha wafa ngesenzo senkohlakalo kuba naye wayesitsha yinkohlakalo awayeyibonakalisa kubantu abamnyama. Umntu ovuthayo ngumntu ozele yinzondo esenza izenzo zobubi. Wayeyibonakalisa intiyo kubantsundu ebacinezela ngemithetho yobandlululo eyayisekwa phantsi kolawulo lwakhe.

5.3.7 UGoqomisa

Lo mlinganiswa ucace ngokulula ukuba umele umnumzana uBantubonke Holomisa. Isandi esi segama lalo mlinganiswa sisondele kwisandi sefani yalo mntu kubhekiswe kuye. Umnumzana uHolomisa yinkokheli yombutho i-UDM nongomnye wemibutho yezopolitiko kweli. U-UDM lo usisishunqulelo segama u-United Democratic Movement. Obu

bunkokheli bakhe kulo mbutho buvelisiwe nalapha ebalini nokulolunye uphawu olusiqondisayo ukuba uGoqomisa umele bani. UGoqomisa naye ukhokhela umbutho i-UDM nangona aba nobumba beshunqulela nto yimbi ingafaniyo nale yombutho wokwenene. Okumelwe ngaba nobumba apha ebalini sikufumana kulo mhlathi ulandelayo (2009:84):

Kwaba njalo kuGoqomisa owayewuhlalele umbutho weengada ngokuveza iziqebheyi athi zenziwe ngoobani noobani, kudyobheka iqela lezinxiba-mxhaka nezinxiba-mxhakakazi zalo mbutho. Loo nto yada yakhokelela ekubeni azibone selengaphandle kombutho weengada, eseka owakhe ogama lithi Umbutho oDudula uMrhwaphilizi (UDM).

Ukuzama kwakhe ukubhenca, ediza amahlebo ombutho olawulayo esenza ingxolo ngokuthetha eluntwini kunokwayanyaniswa neli gama alinikiweyo apha ebalini. Ukugoqomisa kukwenza ingxolo xa ubani ekhangela izinto. UHolomisa wenze isankxwe efuna wonke ummi weli azi ngorhwaphilizo olwalubandakanya amalungu aphambili kumbutho olawulayo. Oku kumelwe ngaba nobumba abenza u-UDM apha ebalini nako kumchaza kakuhle kuba koko kuthetha kwakhe wayezama ukudulisa urhwaphilizo ukuze kududulelwe ngaphandle korhulumente wonke umntu obandakanyeka kulo. Wayethetha phandle etyhola abantu abakwizikhundla eziphezulu kodwa wabethwa kukungabi nabungqina buphathekayo. Iinjongo zakhe ngeentetha zakhe kuhlonyulwe kwathiwa ngazo:

Eneneni wayengahleki lo mfo wakwakati nesilwanyana esinesolotyana elisibandakanya norhwaphilizo, akukhathaliseki nokuba sikwiipolitiki, singumphathiswa okanye uphathiswakazi, okanye singusomashishini. Wayesithi khona akuncedisana noPhathisitya, intokazi eyayibukhali ekuvumbululeni abarhanelwa ngorhwaphilizo, kube mdaka iisali kumaqela athile, ooSolomzi baphathwe ziicesina kuba wayemi ngelithi bagqebhelene

ngezinto ezithile nooSithela.
(p.84)

UHolomisa ngomnye wabantu ababesakuba ngamalungu aziwayo kumbutho olawulayo iANC nobizwa njengombutho weengada apha ebalini. Uphulukene nobo bulungu ngenxa yezo ntetha zakhe zingazange zamkeleka. Phambi kwale nkululeko wayeyinkumanda yomkhosi kwilizwana elalinguzimele-geqe loMphesheya Nciba (Transkei). Nguye owabhukuqa umbuso kankosi uKaizer Matanzima owayesakuba yinkulumbuso yelo nanjengoko sisiva nakwingxelo yombutho iANC efumaneka ku-intanethi (n.d:2) kusithiwa: “...why did the SADF choose not to suppress the TDF coup against Matanzima led by Holomisa in 1987?” (<http://www.anc.org.za/show.php?id=2660>. Downloaded 11 November 2013).

5.3.8 UQhwanyazayo

Esi isilwanyana sona sibekwe sayikati ukubonakalisa ukuba ngumntu owayengalandeli iqela leANC. Siba nokumqonda xa kuchazwa abo bonyulwa kwisigqeba solawulo lokuqala lukaMandela. Kuthiwa:

Kube njalo nakwamanye amaqela kuba eli chule lithathe
uQhwanyazayo weqela leekati lamenza uMphathiswa wezekhaya ...
(p.66)

Umpathiswa wokuqala weli sebe kulo rhulumente wentando yesininzi yaba ngulowo uyinkokheli yeqela leIFP unkosi uMangosuthu Buthelezi. Oku kuxhaswa nalulwazi olufumaneka kwi-intanethi ngobomi bakhe (n.d:1), noluthi:

“In April 1994, Dr. Buthelezi became the Republic of South Africa’s Minister of Home Affairs ...”
(<http://www.ifp.org.za/General/biograph.htm>. Downloaded 12 November 2013).

Eli gama naye liyamfanela xa kujongwa isimo sakhe. Ligama elichaza okwenziwa ngamehlo. Lo kaButhelezi ungumntu oqhwayaza ngokungafaniyo nabanye abantu ingakumbi xa esenza intetho. Limchaza acace kakuhle eli gama. Nendawo ekuthiwa kwavotela kuyo okaMandela kuvoto lokuqala lowe-1994 iyabonakalisa ukuba kuthethwa ngoButhelezi. Kuthiwa ngayo:

Kwaba yinto entle ukubona inkokeli yesizwe yecala lakwangada,
uWanathuza, isiya kufaka ivoti yayo yokuqala okoko yazalwa kummandla
wenkokheli endala yombutho kwaZulu-Natala kumhlaba kaQhwayazayo.
Loo mongameli mdala kaloku yayinguNkosi uMgqutyelwa.

UButhelezi lo ngumntwana wegazi lasebukhosini bakwaZulu. Siyeva nangoku kobu bomi bubhalwe ngaye kwi-intanethi (n.d:1). Uchazwa ngolu hlobo:

Mangosuthu Buthelezi was born in Mahlabathini, kwaZulu on 27 August 1928 and is the son of Chief Mathole Buthelezi and Princess Magogo kaDinuzulu, the sister of King Solomon kaDinuzulu.
(<http://www.ifp.org.za/General/biograph.htm>. Downloaded 12 November 2013).

Lo mongameli ubizwa ngokuba nguMgqutyelwa nguyise kulo kaButhelezi nowayeyinkosi yamaZulu naye.

5.4 Abanye abantu abamelwe zizilwanyana

Bakho nabanye abantu abaphezulu eburhulumenteni nasekuhlaleni abaphawulekayo nangona kungekho kuninzi esikufumana ngabo. Siyamfumana owayesakuba ngumphathiswa wezempilo kweli ngethuba kwakuphethe uThabo Mbeki, uMantombazana Tshabalala–Msimang nowayesaziwa ngelikaManto xa lishunqulelwe. Siva xa kuthethwa ngesifo sikagawulayo esithe sagqugqisa uluntu jikelele. Siva ngaye kumazwi omnye wabalinganiswa esithi:

Kuqhawuka kuhlangu, ndiyakuxelela. Abanye bathi *yimoral issue*, abanye bayenza *isocial problem*, kanti uSicibala noMagqiyazana, uMphathiswa weMpilo, bathi *yieconomic problem*. Sakusa yiphi kwaSANCO?
(p.106)

Igama uMagqiyazana eliphiwe lo mphathiswa ligama elisisithetha-ntonye negama uMantombazana nekwakuligama lakhe lokwenene lo mphathiswa. Kulula ukumqonda ukuba ngubani lo kuthethwa ngaye xa ubani enalo olu lwazi. UMantombazana ngulo mphathiswa wayegxekwa kakhulu ngenkolo yakhe yokuba isifo sikagawulayo sinokunyangeka ngaphandle kokusetyenziswa kwamachiza aveliselwe ukusinqanda singakhuli. Ulwazi olufamaneka kwi-intanethi ngalo mphathiswa luvelisa eli gxeke luthi nalo (n.d.1):

Her emphasis on treating South Africa's AIDS epidemic with easily accessible alcoholic beverages and vegetables such as garlic and beetroot rather than with antiretroviral medicines was subject to international criticism.

(<http://www.sahistory.org.za/people/dr-mantombazana-manto-tshabalala-msimang>.
Downloaded 13 November 2013).

UMongameli welizwe naye waye wamxhasa ngokuthi angawamkeli la machiza ukuba asetyenziswe kweli lizwe. Ezi zigqibo kwanoluvo lwabo lwenza bagxekwa kwakhulu bobabini. USkeen (2007:97) uthi ngendlela ababebonwa ngayo:

... Mbeki's endorsement of unorthodox medical views on the transmissions of HIV and reluctance to provide anti-retroviral AIDS medications for impoverished South Africans has meant many unnecessary deaths. That said, his health minister Manto Tshabala-Msimang still retains her post, despite criticism and calls for her dismissal. She gained particular notoriety for advocating a diet of beetroot, olive oil, lemons, African potato, and garlic as a potentially curative treatment for the virus.

(p.97)

UTshabalala-Msimang waba nguloo mphathiswa ungazange athandwe kakhulu luluntu emveni kweso sigqibo.

Siphinda sive nangowayesakuba ngumphathiswa weSebe loKhuselo noKhuseleko (Minister of Safety and Security), uCharles Nqakula. Isiganeko sokumangalelwa kwakhe linenekazi elithile ngokudlwengulwa kwalo ngamapolisa saba ngundaba-mlonyeni. Umbhali uthi eli nenekazi lakwenza oko ngelithi wayemele ze ajongane nomthetho umphathiswa lowo nanjengoko yayingamapolisa akhe lawo nekwakufanele ukuba amkhusele suka yangawo ophula umthetho. Esi simangalo salo siyasiva kwingxelo yenkundla yomgaqo-siseko (<http://www.saflii.org/za/cases/ZACC/2005/8.pdf>. Downloaded 16 January 2014). neyona yawisa isigwebo sokugqibela emva kwesibheni salo. Kuthiwa kuso:

This is an application for leave to appeal against a judgement of the Supreme Court of Appeal. Ms N.K, the applicant, seeks damages in delict from the Minister of Safety and Security, the respondent, on the basis that she was raped by three uniformed and on-duty policemen after she had accepted a lift home from them when she found herself effectively stranded in the early

hours of the morning.

(p.1)

Ebalini apha sibe nokujikwa kancinane esi siganeko nangona umphathiswa egqibele ngokugwetywa njengakubomi benene. Ngokwebali ayemabini loo mapolisa, engaphangelanga kodwa ehamba ngesithuthi somsebenzi. Umbhali uthi laxoxwa kwiinkundla ezahlukeneyo zeli ingafuni kuncama le ntokazi de iphumelele. Oku kuhamba kwalo iinkundla kuyangqinwa xa siva ngeendleko ekwathiwa mazihlawulwe ngumphathiswa lowo lakuba limlahlile ityala lwazi olo esikwalufumana kwi-intanethi: (<http://www.saflii.org/za/cases/ZACC/2005/8.pdf>. Downloaded 16 January 2014). Kuthiwa:

The applicant has been successful in this Court [Constitutional Court] and is therefore entitled to receive her costs including the costs of two counsel where she was represented by two counsel, not only in this Court but also in the Supreme Court of Appeal, and the High Court.

Le ntokazi yaqala ngokumangalela loo mapolisa ayenze loo ntloni nawafunyaniswa enetyala yalandelisa ngomphathiswa. Lo mphathiswa uthiywe igama elinguVububi Mbambeni apha ebalini. Igama lokuqala liyahambelana nesiganeko sokumangalelwa ethwaliswa ityala elingelilo elakhe. Eneneni wabuva ububi bokuthi agwetywe atyatyekwe ityala yinkundla yomgaqo-siseko ngesenzo esasingenziwanga nguye. Wathwaliswa ityala engenzanga nto. Ifani yona yoyame kakhulu kuleyo yakhe. Ukunqakula kuthetha into enye nokubamba. Ikwayame nakwisigwebo eso sawiswayo kuba nangona engazange ade avalelwe kodwa wabanjwa ngumthetho kuba iindleko ezo zelo tyala kwafuneka zihlawulwe nguye.

Kukwathethiwe nangoSebe nowayesakuba nguMongameli wephandle loMneno Nciba ngethuba lalisenguzimele-geqe elo. Sithi siqonde ngaye xa kuthethwa ngesiganeko sokubulawa kwabantu kwikomkhulu lelo, iBhisho. Kuthiwa:

Eneneni atsha amadama anamanzi mhla kwenzeka isiganeko esingayi kuze silityalwe sokubulawa kwezilwanyana zezinye izilwanyana. Ngaloo mhla ubuhlungu woyikekayo iingada zagqiba ekubeni zenze umngcelele wokuya kwikomkhulu likaSebelele phofu sele kukudala wasuswa ngetshova ezintanjeni nguXhego Gqoloza owangena ngesivuthevethe zonke izilwanyana zimthatha njengomsindisi, uYoshuwa kuba uMosisi wayesele ekho, kanti uza kusuka atshele esihlalweni akuva ukuba sishushu kamnandi, kube yinkinge ukumsusa.

(p. 33)

UGqoloza yena ngulowo wabhukuqa umbuso kaSebe kwakwelo lizwana, uBrigadier Oupa Gqozo. Omabini la magama asebalini ayelele kwiifani zaba bantu bamelweyo. Kuleyo kaSebe kongezelelwe isimamva u-lele emva kwefani yakhe ukanti kuGqozo kube nokujikwa isiphelo eso sefani isenziwa nde kunaleyo yakhe. Bobabini aba bayaziwa ngobunkokheli babo kwelo phandle phabi kokufika kwenkululeko.

Kukwathethwe nangoBulelani Ngcuka obizwa ngelikaBuyelani Gquka ebalini apha. La magama, elo lenyani neli lebali, nawo ayelelene kodwa uthi abe nokuphuhliswa acace nangakumbi kumfundi xa kusithiwa ngaye “iqukunya legqwetha lombuso” (p.85). Siyalufumana ulwazi ngokuba yingcungela yegqwetha kwalo kaNgcuka kwisichazi magama iWikipedia (n.d:1). Kuthiwa ngaye:

He obtained his B.Proc at the University of Fort Hare in 1977 and went to work for The Durban law of Griffiths Mxenge as an articled clerk in 1978 ... While in prison, he

completed his LLB through University of South Africa (UNISA).

(<http://wikipedia.org/wiki/Bulelani-Ngcuka>. Downloaded: 12 November 2013).

Izidanga ezikhankanyiweyo athi wazifumana zezo zomthetho nezibonisa ulwazi analo kweli khondo. Kwakuyo le ngxelo siyeva ngeendawo ezahlukeneyo zamagqwetha kwanemisebenzi athe wayenza. Ezinye zezi ndawo zidweliswe ngolu hlobo (n.d:2):

He was the chairperson of *Joint committee on Human Rights Commission* and a member of the following committees: *Joint Committee on Public Protector*, *Steering Committee on Public Protector*, *Steering committee on implementation of the new constitution*, *Senate rules committee*, *Senate select committee on Justice* and the *Judicial Prosecutions* (a sort of super attorney general) and by 1999 was an affiliate member of the International Association of Prosecutors.
(<http://wikipedia.org/wiki/Bulelani-Ngcuka>. Downloaded: 12 November 2013).

Naye waye wazivulela eyakhe ifemu yamagqwetha neyayisaziwa ngokuba yiPartner Ngcuka & Matana Law firm.

Kuphawulwe nangeKhomishini yeNyaniso noXolelaniso nalapho sithi sive ngomthanjiswa uArchbishop Desmond Tutu, nowayekhokhela loo khomishini. Siqonda ngaye xa kuthethwa ngokusekwa kwale khomishini kusithiwa:

Iyiliwe iKhomishini, yachotshelwa ngumakhwekhwetha wengada engazange ibhace, ingqungqumbana enezidlokolo zobugqirha eyaziwa lihlabathi kwezenkolo kuba kaloku into le yayiyintloko yeebhishopu zenkonzo yayo kulo lonke eli ngexesha langaphambili. Igama layo lalimnandi kuba laliqheleke kakhulu, uPhilile Mlota. Abamaziyo babesithi xa bamqhulayo nguMlothovuthayo.
(p.79)

OkaTutu uyaziwa ngobunkokheli bakhe kwibandla lamaTshetshi nangona sele athatha umhlala-phantsi ngoku. Isinciphiso “ingqungumbana” esisetyenzisiweyo sisiphuhlisa kakuhle isithomo sakhe. Uyazeka nakubani ukuba mfutshane ngesithomo. Isiqhulo esi asiphiweyo sesona siyiphuhlisayo indima yakhe kuloo khomishini. Wayevutha xa esenza udliwano-ndlebe nabo babeze kucela uxolelo. Kwakuthi kwakuba nzima zingaphumi iinyaniso uve ngemibuzo yakhe. Yiloo nto nombhali amchaza ngolu hlobo: “Leyo kaloku irhorho yayingenantsim’ ankosi xa izinto zingahambi kakuhle” (p.79). Kungenxa yakhe ekwathi abaninzi abamnyama beva ngokwathi kwenzeka kwizizalwana zabo ngelo thuba lengcinezelo. Kwavela izinto ezazisenzeka emfihlakalweni ngenxa yobuchule awayenabo kwezo ngxoxo. Nguye owathi wavulela abo babenemibuzo ngokwenzekayo ithuba lokufumana iimpendulo ngako konke oko. Loo ndima yakhe yaba negalelo elikhulu kubomi babo kuba batsho baphila emphefumleni njengoko sisiva kusithiwa ngeziphumo zale khomishini:

Izilwanyana zazilikhupha phandle elithi ukufumana ithuba lokukhe zibuze imibuzo zive ukuba kwenzeka ntoni na ngezizalwana zazo kwakuyinto ehlaziyayo emphefumleni.
(p.81)

USlovo (2002:4) naye uyaphawula ngegalelo lale khomishini kubomi babo beva ezo ngxelo.

Uthi:

The TRC process, especially its victims’ hearings, did undoubtedly bring a sense of relief, at least, to some of its participants: a kind of closure.

Igama uPhilile elinikwe uTutu lihambelana neziphumo ezi zathi zafumaneka njengoko sisiva ukuba baba nokuphila emphefumleni abantu. Kwaba yeyona ndlela abathi baxolelana ngayo abaninzi.

Sikwaqaphela nowayesakuba nguSekela-Mongameli weli. Emveni kokuba ehlisiwe esihlalweni owayesakuba ngumongameli weli, uThabo Mbeki, kwafuneka kubekwe umntu oza kukhokhela ilizwe kude kuyokufika ulonyulo olulandelayo. Loo mntu wabekwayo kuthiwa ngaye: “Kwabekwa esikhundleni sakhe ikhwahla kwezomzabalazo uMtlane, into yona eyayingoyiki ngokoyikiswa yaye inamava anzulu kwezomzabalazo” (p.142). UMntlane lo xa kuqwalaselwa ifani yalo mntu ammeleyo iyelele kweyakhe. Iyazeka nenyano yokuba uKgalema Motlante nguye owathi wabekwa ukugqibezela eso siqingatha solawulo sasishiyeke kokaMbeki.

Sikweva nangeenkokheli zokuqala zombutho iCOPE (*Congress of the People*). Aba nobumba ngokwalapha ebalini bamele i*Congress of the Peace*. Siveliselwe ngolu hlobo ngalo mbutho kwanezi nkokheli zawo:

Aye avakala amankentenkente athi kuza kubhaliswa umbutho uthiywe igama elitsha elithi yi*Congress of the Peace (Cope)* kuba amagqwetha eengada zoqobo ayesele equqa ebuyelela kwiinkundla zomthetho ethintela ukusetyenziswa kwegama lazo ngabaqhekeki. Ithe isungulwa nje iveki kwabe kuvakala ukuba amalungu okubamba iintambo okwethutyana selenyulwe ekhokelwe ngaloo magama ebesoloko ephala phambili kakade namanye eengada eziye zazibalula kwikhonvenshini – ooNdehla, Nobhedu njalo njalo. Entloko yayinguye buqu uStena, elandelwa nguTshinxowa namanye amahlakani akhe afana nooLumekijojo.

Umbutho olawulayo iANC nobizwa iingada zoqobo kulo mhlathi ungentla waye walilwa kuqala eli gama lithi COPE kuhanjwa ezinkundleni. Yawubona lo mbutho uzoyamanisa nawo nangona wawuqhekeke kwalapho kuwo. Ngokwengxelo yeMail & Guardian (20 Nov 2008:2) efumaneka kwi-intanethi, (<http://mg.co.za/article/2008-11-20-cope-refuses-ancs->

[demand-for-name-change](#). Downloaded 14 January 2014), umbutho weANC wabhalela iinkokheli zombutho iCOPE incwadi nalapho yayidwelise khona amabango ayo ngeli ngama. Sicatshulelwe amazwi omntu owayesenza ingxelo ngaloo mabango, esithi:

A letter from the ANC stated: “We believe we enjoy common law in and to the name Congress of the People.”

The ANC is also concerned about the fact that “in many political circles, the ANC is commonly referred to as the Congress of the People.”

The Nguni translation of the ANC is “khongolose”, which means congress.

“The consequences of this is that there will be serious confusion,” said Niehuas.

Amanye amabango ayo siyawafumana kwingxelo eyayichaza ngeziphumo nalapho eli qela labaqlhekeki lavunyelwa ukuba lisebenzise igama uCOPE. Olo lwazi lwakhutshwa kwi-intanethi, yiYoung Independent Voice . Kuthiwa (2008:1):

The ANC had argued that the group, which intends officially launching as a party ..., used the name to gain instant credibility, because it was also the name of the event in 1955 that gave birth to the ruling party’s Freedom Charter.

Isichazi-magama iEncyclopedia Britanica (n.d:1) siyazikhankanya iinkokheli zokuqala zalo mbutho. Ithi:

Congress of the People (COPE), South African political party founded in 2008 by Mbhazima Shilowa, Mluleki George, and Mosiuoa Lekota, former high-ranking members of South Africa’s ruling party, the African National Congress (ANC), who disagreed with the direction of that organisation.

UStena umele uMosiuoa Lekota nokhokhela eli qela. Siyaziwa isitena ukuba yinto yokwakha yaye xa kuthethwa ngaso umntu usoloko eba nomfanekiso weso senziwe ngesamente. Isamente ithi yenze isitena sibe lukhuni somelele yaye nendlu eyakhiwe ngazo

iyomelela. Eli gama lalo mlinganiswa ligama elisetyenziswa kakhulu lulutsha kule mihla ukubhekisa kumntu oneenkani. Umntu oneenkani ubonwa njengomntu onentloko elukhuni ongafane athobele okanye avumele nantoni na. Lo mntu kubhekiswa kuye ngeli gama ungumntu oneenkani naye kuba xa emele inyaniso uye aqinise ajonge phambili angavumi kuvunyiswa.

UTshinxowa yena umele uMbhezima Shilowa nowayesakuba yinkulumbuso yePhondo laseGauteng. Ukusungulwa kombutho iCOPE waye wazibandakanya nayo encedisana nalo kaLekota ukuwukhokhela. Waye wohlukana nawo emveni kwesigwebo senkundla esasinika lo kaLekota amagunya okuba nguyekumele abe yinkokheli njengoko yabonwa inguye oyena msunguli wawo. Inkundla yayingenenele emveni kokuba esi sibini saye sabanga eso sikhundla sobunkokheli. Isandi segama aliphiweyo lo mlinganiswa ulapha ebalini lisondele kakhulu kwisandi sefani le kaShilowa, kulula ke ngoko ukumqonda. ULumekijojo nguMluleki George nowayelhlakani laba babini. Igama lakhe lokwenene lidityaniswe nefani le yakhe livakala ngathi ngulo Lumekijojo xa ubani emamele esi sandi ngolwimi lwesiXhosa.

Siyamqaphela nalowo wayesakuba ngunobhala jikelele weemanyano zabasebenzi, uZwelinzima Vavi. Simbona xa kuveliswa inxaxheba yale manyano kumatyala ayetyatyekwa okaZuma. Kuthiwa:

Kwavuka olubi udushe imbumba yombutho yahlulelene phakathi, iqela elikhulu leemanyano zabasebenzi elikhokelwe ngunobhala walo otshica itha, uMhlabuyavutha Vamva libhoke isicuku lisithi makucinywe amatyala kaTshotsholoza kuba ugwetywe engekangeni nokungena enkundleni yomthetho kuba ijaji ebichophele ityala isuke yayeka ukuthetha ngoTshintshibhiri, yatsibela

uTshotsholoza obengekho phambi kwayo.
(p.130)

Eli gama alithiyiweyo njengabanye kubalinganiswa bebali eli loyanyiswe kakhulu kwigama lakhe. Amagama, umhlaba eliqala ngalo eli lomlinganiswa kunye nelizwe elisekelezwe kulo eli lakhe, zizithetha-ntonye. Xa unokuthi uvuthe umhlaba oko kunokudala ubunzima kuyo yonke into ephilayo. Sithi ke ngaloo ndlela silubone unxulumano lwala magama. Iifani ezi zona izandi zazo ziyelene nanjengoko zombini ziqala ngelungu u-Va.

5.5 Amaqela amelwe zizilwanyana

Ezi zilwanyana zisetyenziswe apha ebalini zikwamele amaqela athile emibutho yezopolitiko kwakunye neentlanga zeli. Lithi livula nje ibali kube kuthethwa ngeengcuka zaseNgcukaland. Iingcuka ezi zimele bonke abamhlophe borhulumente wamaBhulu ngexesha lengcinezelo. Likhethwe lafaneleka eli gama nanjengoko ingcuka isesinye sezilwanyana ezaziwa ngokuqwenga abantu. Buqondwa nangubani ubungozi baso. Isenzo sabamhlophe ngemithetho yobandlululo ihambelana kakuhle neli gama. UXozwa kumbongo wakhe othi, “Lala kooyihlo nawe ke Apartheid”, kwincwadi ebhalwe nguMtuze noKaschula (1993: 123-124) utsho bucuca obu burhamncwa obabuqhutywa ngenkqubo ye-Apartheid. Uthi xa eyichaza:

Yaziqwenga loo ngxwenga yesigebenga, labutyadidi igazi
eSharville.

Yenyuk' irhuluwa nomsi wamapas' inga kuphekw' eyedini
eSharville.

Mhl' iintsapho zikaPhalo, uMthaniya, uSikhukhuni, benyus'
idini eSharpsville.

Mhl' intsapho ka-Afrika, kaNimrod, ingxengxeza kuwe
Apartheid eSharpsville.

Mhl' ama-Afrikakazi ayezam' ukubulala ucalucalulo
eSharpsville.

Laye eli gongqongqo liqwenga, likrazula, kwalal' izidumbu
eSharpsville.

Zabha' iinto zooTambo, ezooJordan, zisukelwa sisidlabantu
uApartheid.

Wabe loo ngalokulu ezibamba ngesixhanti iinto zooMandela
eRivonia;

Wazigwebel' ibhatyi ukuze zifele esiqithini eRobben Island.

Walil' umzi kaNtu wanezingqala nezigqokru udlakazeli swa
yiApartheid,

Yinto ebizandla zingwanzilili ukuphath' uluntu
ngonyhamayheko.

Ilukrwitsh' usapho ngeentsontelo ze*Separate Development*.

Yachitha-chith' imizi zahlukan' iintsapho iziphethel' igqudu
le*Separate Amenities*.

Yaye le nkibitsholo ibhodl' umsi we*Group Areas Act*.

Kuman' ukutak' imivungulo yezidumbu *zedetention without trial*
act

Kuba kaloku amazinyo ayo aziingxavula, abukhali okwesarha.

Yinto yon' ekuxhela-xhela, iphek' isopol' enye ngomhluzi
wenye...

(P.123-124)

Isimnini, “yesigebenga”; izichazi, “zingwanzilili”, “aziingxavula”; isibizo, “gongqongqo” kunye nesikweko “sisidlabantu” esisetyenziswe ukuchaza le nkqubo kulo mbongo zibonakalisa ububi obabugquba ngaloo mihla. UXozwa uwubhale kakuhle lo mbongo ebonakalisa nale mithetho eyayimana ukukhutshwa ngelo thuba kunye nemiphumela yayo eluntwini. Zonke ezi zinto azichazayo zazize nabamhlophe ke ngoko iApartheid le yayisisixhobo sabo sokuqwenga abantsundu.

INGcukaland le imele eli lizwe loMzantsi Afrika kwangelo xesha lobandlululo. Ngelo xesha ilizwe eli yayiyindawo yokufa kwabaninzi abamnyama njengoko esitsho noChristie (2000:32) xa echaza idabi localucalulo esithi: “*The apartheid conflict is often portrayed as a brutal oppressive mechanism controlled by white people and used against black people.*” Abantu abamnyama ingakumbi abo babesilwa loo nkqubo yolawulo babenqolotywa babulawe njengooNeil Agget, Sizwe Kondile, Sipiwe Mazwai, Ngubengwe Maqokeza, Davis Webster nabanye abaninzi. Abanye babebulawa kwiindibano zoqhankqalazo bambi abafana noSteve Biko babeye babanjwe bafele apho eluvalweni kungaziwa nokuba babulawa njani na.

Umbutho weNgada wona umele umbutho weANC kwakunye naye wonke ubani ontetho isisiXhosa. Sele licacisiwe intsingiselo yalo eli gama nehambelana nokubhaca kwabo babeziinkokheli zalo mbutho. Iingada ezi zezona kuthethwa kakhulu ngazo apha ebalini nanjengoko nakwimbali yeli umbutho weANC ulelona qela likhulu ngokobulungu. Ngaphezulu liqela elilawulayo ke ngoko konke okwenzekayo kulawulo kujoliswe kulo kungoko kukuninzi okunokuthethwa ngawo. Kukwakho neqela leeNgada Poqo nelimele abo bakwiqela lePAC. Eli gama licace kakhulu kuba uPoqo ligama elalisetyenziswa

kwakudala xa kubhekiswa kulo mbutho. IPAC yaziwa ngeli gama nanjengoko lo mbutho wawuyithetha poqo into yokuba abamhlophe mabaphume baphele kweli. Wona wawufuna kuliwe nabo bagxothwe balishiye eli lizwe kushiyeke abemi balo bomgquba. La magama siphinda siqonde ukuba abhekise kuyiphi imibutho xa sixelelwa ngamasebe emikhosi yawo. Kuthiwa ngale mikhosi:

Kuthe kanti kuhleliwe nje sekukho engakanani yona imikhosi yeenganda
ehlohlwe kuloo mazwe asebantla. Owokuqala kwakusithiwa nguMkhonto
weSizwe kanti owesibini wawungoweNgada Poqo, iyiApla, uThambo leNyoka
liHlab' elimZodayo.
(p.9)

Iyazeka le mikhosi yale mibutho ngoqeqesho lwayo olwalulungiselela ukulwa xa kwakunokufuneka kusetyenziswe izigalo ukulwa loo rhulumente wocalucalulo.

Umbutho weekati ekusoloko kuthethwa ngawo wona umele umbutho weIFP okhokelwa ngunkosi uMangosuthu Buthelezi. Iikati ezi zizilwanyana zasekhaya ezithi zakucaphuka zilwe zihlasela utshaba ngokuluphala. Amalungu alo mbutho kwakunye nenkokheli yawo anokufaniswa neekati ezi. Nawo lo mbutho wawulwela inkululeko koko awayo amalungu ayesilwa engaphakathi kweli, ukutsho ehleli ekhaya engabhacanga ukuya kumazwe angaphandle. Banyamezela besilwa bengaphakathi kanye okwekati esahleli kwikhaya elo ifuywe kulo. Ukuhlala kwekati kwelo khaya akuthethi ukuba iphatheke kakuhle. Namalungu alo mbutho nawo ayenomsindo wokucinezelwa esilwa njengawo onke amanye amaqela. Ayeyiva nawo idyokhwe yengcinezelo kodwa akhetha ukujongana notshaba wona.

Kukho nezinye izilwanyana ezikhankanyiweyo: iihagu, amahodi, iinkomo, amahashe, amaqwarha, iinyathi, iikhangaru, iinkawu kunye neegorila. Siva ngazo ezi zilwanyana xa

sizotyelwa ngomhla wokubekwa kukaMongameli wokuqala wentando yesininzi kweli. Umbhali simbona ebe nobuchule ekuzobeni iindidi zabantu beli ngokohlukana kwazo ngokusebenzisa izilwanyana ezahlukeneyo. Abantu ke bathi ukuze babe nokuqondana basebenzise iilwimi. Ulwimi yindlela abathi baqhagamshelane ngayo. Iilwimi ezithethwa kweli nazo zikwamelwe zezi zilwanyana. Zine iilwimi ekuthethwe ngazo zacaca, sisiXhosa, isiZulu, isiBhulu kunye nesiNgesi. Zicace nangakumbi xa kuthethwa ngomhobe wesizwe owathi waveliswa ukuqala kwale nkuleleko. Siva xa kusithiwa:

Uculiwe umhobe omtsha welizwe lezilwanyana zonke kunjalonje
ulungiswe ngobuchule emva kokukhalaza kukaWanathuza esithi lowa
mdala mde kakhulu kuba kwakudityaniswe umhobe wesizwe wezilwanyana
nowelizwe leengcuka. Kutshiwo ngesitshoqolo sento edibanisa isiNgada,
isiKati, isiNgcuka nesiXhwili.

(p.64)

Ziyazeka iilwimi ezisetyenziswe kumhobe wesizwe weli. Zikho zone ezi zikhankanywe apha ebalini nangona kulowo wenene zintlanu ngesiSuthu. Ezinye iilwimi zeli zikhankanywe xa kuphefumlwa ngomakulinganwe ekusetyenzisweni kwazo nokuxhaswa ngumgaqo-siseko.

AmaXhwili wona amele abelungu. Ngaphambi kokuba kuphathe umbuso wamaBhulu eli lizwe laliphantsi kolawulo lwabelungu baseBritani. Ichatshazelwe naloo ndawo njengenxalenye yembali yeli. Kuthiwa ngayo: "... ngoorhulumente abalawulayo kuba nowangaphambi kweengcuka, kusaphethe amaxhwili, wayesenza kwaloo nto, ..." (p.57). Nabo abelungu aba ngokufanayo namabhulu babengabaphathanga ngendlela encomekayo abamnyama.

5.6 Ukuhlakulela inkululeko

Zininzi iziganeko ezithe zehla kufutshane phambi kwale nkululeko. Ezona zazihamba phambili zezo zempalalo gazi. Baninzi abantu ababe ngamadini okuzuzwa kwayo bambi bahlaselwa bengengawo namalungu aloo maqela opolitiko ayesilwa ucalucalulo. Ezinye zezi ziganeko zazicwangciselwe ukoyikisa kuphela kungajongwe ukubulala. Amaqela eengcuka kunye nalawo eengada abhale ngawo umbhali ngawo awayebandakanyeka. Kuyaphawuleka ukuba uninzi lwezo ziganeko zazisehla ilelo iqela lalisoyikisa elinye.

5.6.1 Unxunguphalo olwalukho elizweni

Zininzi izixholoxholo ezathi zakho apha elizweni. Ezinye zazo zaziinxalenye yeentshukumo ezathi zakho ukuhlakulela le nkululeko. Xa ilizwe lombathwe zizo kuye kubekho unxunguphalo. Kwakukubi nangakumbi ngelo thuba kuba zazikhulisa intiyo eyayikho phakathi kwabantsundu nabamhlophe. Ezi zixholoxholo zazikwadala ukuba abamhlophe bangabathembi abo bamnyama babekumzabalazo wenkululeko. UMtuze uphawule ngezinye zazo ebonisa nefuthe ezathi zanalo elizweni.

Uqale ngokuhlomla ngokwenziwa ngumkhosi weqela leeNgada, uMkhonto weSizwe, kunye nalowo weeNgada Poqo, iApla. Ugxeka izenzo zamalungu ale mikhosi ngexesha esavavanya ukuba inako kusini na ukungena kweli ukuqhuba elo dabi lezigalo isilwa ucalucalulo. Umbhali uwohlule la maqela ukuze abalise ephawula ngeziganeko ezahlukeneyo ezathi zenziwa ngelo xesha. Ukohlulwa kwawo kwenza nathi sibone ukuba zininzi iintshukumo

ezaziqhubeka kuloo mihla. Uqale ngokuzoba isenzo esoyikisayo elathi lahlahla ngayo indlela igqiza lokuqala. Uthi ngalo:

Iqela lokuqala ukukhutshwa ukuba likhe lizokuvula indlela laya kududumisa amaziko epetroli eSasol kunjalonje latsho ngomonakalo ongathethekiyo, labathwaxa oovimba beengcuka ezingabacinezeli kungacingelwe. Zothuka iingcuka izibilini zaphantsa zaya kuphuma ngemilomo kuba zazibethwa ngale *pre-emptive strike* ziqhele ukuyenza.

(p.9)

Usebenzise isenzi “ukududumisa” ukuchaza eso senzo salo. Eli gama lithi liwuzobe kakuhle umfanekiso wokuqhushumba kwezo tanki zepetula. Umbhali udala isandi ukuze sibe ngathi siyakuva ukuqhushumba kweebhombu ezazityalwe apho xa zisonakalisa kwelo ziko. Isandi sokududuma kwezulu siyothusa. Oku kuthi kusifake olo loyiko olwaludalwe seso siganeko. Ukwakhethe igama elaziwayo nakwimo yezulu ukuzoba ubungozi boko kwathi kwenziwa leli qela. Wonke ubani uyaqonda ukuba xa izulu liduduma izidalwa, ingakumbi abantu, zithi zirhwaqele kuba lihamba nokutshawuza kwemibane. Imibane iba nabo ubungozi kuba ithi yakutshisa idale umonzakalo, maxa wambi idlule nemiphefumlo yabantu kwanezilwanyana. Ukuqhushumba kweetanki zepetula yinto enobungozi kakhulu kuba athi akudubula ipetula idibane nomoya kuvuthe amadangatye. Sibona la maqela esenza isenzo esasibeka ubomi babo babephangela apho emngciphekweni. Babenako ukuphulukana nobomi babo ukuba babetshe kakhulu kolo qhushumbo.

Ukuqhushumbiswa kweli ziko athethe ngako umbhali sesinye seziganeko ezathi zehla kwimbali yeli kunjalo nje sasicetywe nguMkhonto weSizwe njengoko esitsho naye.

Luyafumaneka olu lwazi kwimbali ebhalwe ngeli neqokelelwe nguKalley, uSchoeman kunye no-Andor efumaneka kwi-intanethi (n.d:1). Bathi:

The attacks on SASOL I, NATREF and SASOL II took place on the night of 31 May/1 June 1980 in order to coincide with Republic day. The attack was organised by Solomon Mahlangu of the Umkhonto weSizwe Special Operations. Initial reconnaissance was undertaken during July 1979 and two teams of chosen cadres were trained in Angola for the operations. The teams were infiltrated into the country and a final reconnaissance was carried out the night before the attacks. Special limpet mines with thermite were then placed on the fuel tanks and teams withdrew undetected. The limpet mines exploded and eight fuel tanks in all were destroyed causing damage estimated at R66 million.

(<http://mg.co.za/article/1995-12-15-how-we-blew-up-koeberg-and-escaped-on-a-bicycle>. Downloaded 26 March 2014).

Esi sixa-mali owathekelelwa kuso loo monakalo ungqina oko kuthethwa nguMtuze ngokuba mkhulu kwawo. Igama elithi, “labathwaxa” alisebenzise ukuwubonakalisa longeza kubukhulu obo baloo monakalo. Ukuthwaxa kukubetha kanobom esiva okanye isiva kabuhlungu loo nto ibethwayo. Kwaba njalo nokonakaliswa kwabo vimba kuba yayiyilahleko enkulu kwabamhlophe ngokwasezimalini nokwakunokudala intlungu nanjengoko kwakuza kufuneka bephinde bakhiwa. Inani elo leetanki siva ukuba athi atshabalala likwabonisa loo nkcitho yathi yenzeka apho kwelo ziko. Ngokolwazi ngembali yeli kwathi konakala iitanki lawo kuphela, akukho bani waswelekayo ngaphandle komonzakalo owafunyanwa ngunogada waseSasol I. Uqhushumbo olo nalo lwenzeka kumaziko ohlukeneyo aseSasol, elo liseSasolburg (Sasol I) kunye nelo liseSecunda (Sasol II).

Uthi egxeka umbhali kulo mhlomlo wakhe abe ebonakalisa ukuba iingada zazisenza oko kwakusenziwa ngabacinezeli kweli. Indlela ayibeka ngayo nento yokuba elo ziko lalilelabacinezeli ithi isibonakalisele ukuba kwakucutshwe liphi iqela ngezi ziganeko. Ngokwenene into yokusetyenziswa kweziqhushumbisi ngabamhlophe ikhe yayinto eyayithande ukuxhaphaka ngaloo maxesha. Okwakuphawuleka kukuba uninzi lwazo zazithunyelwa kumalungu amaqela omzabalazo ingakumbi iinkokheli zawo. UKani (2008:31-32) kwidrama yakhe uphawule ngesinye sezo zenzo zokuthunyelwa kweziqhushumbisi kwingxoxo phakathi koThando noMandisa bethetha ngeKomishini yeNyaniso noXolelaniso. Bathi:

Mandisa: *Then make me understand. Pretend I am an idiot. Explain to me.
A man sends a parcel bomb to two women and a child. It blows
their guts out and he is not guilty of any crime.*

Thando: *It's not simple as that. There are conditions met.*

Mandisa: *Damn you, Thando. This man murdered Ruth First in cold blood.
In the most cowardly way. Just because Joe Slovo was considered
Public enemy No.1 by the apartheid government. A terrorist as
they called him. Who the fuck gave Craig Williamson the
right to murder his wife? And what did Mrs Schoon and her
daughter do? How could those two women and a child overthrow
the white racist government of South Africa?*

UJoe Slovo uyaziwa ukuba wayengomnye weenkokheli kumbutho olawulayo. Inkosikazi yakhe yathi yabulawa ngaloo pasile yayiyithunyelelwe kuba abamhlophe benexhala lokuba iya kusebenzisa ifuthe eyayinalo neyayilifumene kumyeni wayo kwezomzabalazo ukuncedisa ukubhukuqa urhulumente wabo. Sibona eli gqiza lisenza into eyayisazeka neyayiqalwe ngabamhlophe. UMTuze uthi eso senzo soqhushumbiso sabothusa kakhulu kuba babengayilindelanga loo nto. Inako ukuhlelekisa le ndawo ingakumbi indlela le

awuchaza ngayo umothuko wabo. Uba ngathi usifotele ingaphakathi labo ukuze siwubone umfanekiso wovalo ababa nalo xa kusonyuka ezo zibilini zabo. Kwakhona besingenakulindela ukuba barhwaqele xa isihla kubo loo nto nanjengoko iyinto ababeqhele ukuyenza. Le nto yenza sibone ukuba akukho namnye uyithandayo into embi xa isehla kuye.

UMtuze usigxekile nesiganeko esilandelayo esenziwa ligqiza lesibini nathi ngaso:

Igqiza elinomayitshe wentombazana ekwakusithiwa nguNightingale laya
kuntlitha iziko lokusasaza umbane laseHarrismith kunjalonje kwacima
izibane kwaya kuma ngeLadysmith eNatala.
(p.9)

Usebenzise isenzi “ukuntlitha” ukubonakalisa umonakalo elawudalayo nalo. Esi senzi naso sithetha ukuba loo nto ichaphazelekayo yonakaliswe kakhulu. Ingxelo yeMail & Guardian efumaneka kwi-intanethi (1995:3) iyakungqina ukuqhushumbiswa kweziko lombane nangona ngokwembali kwaqhushumbiswa elo laseKoeberg kwiphondo leNtshona Koloni ingelilo elaseHarrismith njengoko isitsho inoveli. Umbhali wakhe elakhe ibali kule ndawo kodwa elisekeleze koko kwathi kwenzeka. Esi senzo naso sasicetywe nguMkhonto weSizwe. IMail & Guardian ithi ngeso sicwangciso:

In a well-planned attack on the Koeberg Nuclear Power Station in Cape Town, uMkhonto weSizwe (MK) causes heavy damage with no injuries, reported MK ... It claims to have sabotaged the multi-million dollar Koeberg plant ... to dispel all enemy allegations that the ANC and MK existed in the neighbouring countries only.
(19 December 1982)

Le ngxelo ithi ingqine oku kuthethwa ngumbhali ngokuthi abo babethunywe ukuhlola benza umonakalo. Yindlela ababezibonakalisa ngayo ukuba basekho kwidabi lomzabalazo.

Umbhali uthi alongeze eli bali lakhe ngokuthi eze neziphumo zolo hlaselo. Uthi watsho wacima umbane. Uyikhankanye ngenjongo le ndawo yokucima kwawo ukuze sikwazi ukuqikelela isimo esathi sadalwa lolu hlaselo. Sithi sibe nako ukuzicingela singabafundi ukuba bachaphazeleka njani abantu. Uthi wakucima umbane kube mnyama, wonke umntu athi xhungu. Siba naloo mfanekiso wabo beshiyeke esithokothokweni sentsunguzi. Ubumnyama ke busoloko busayanyaniswa nobubi. Kuthi kwakuba mnyama abantu bafikelwe luloyiko. Sithi sibe nokuyiqonda indlela abanokuba boyikiswa ngayo lolu hlaselo. Le nto isixelesa ukuba nangona kungazange kufe mntu kodwa isenzo esi sona sibi. Umgama wendawo leyo ayikhankanyileyo athi yachatshazelwa kukungabikho kombane ukwabonakalisa ifuthe lolu hlaselo. IHarrismith kwaneLadysmith ziindawo eziqeleleyo enye kwenye. Loo nto yakha umfanekiso-ntelekelelo wobungakanani babantu abathi bashiyeka kobo bumnyama. Kule mihla yokhanyo ukucima kombane kuba nefuthe elibi. Kumisa izinto ezininzi ezingundoqo. Ubuchwepheshe obusetyenziswayo kula maxesha busebenzisa amandla ombane, xa ungekhoyo kuma into eninzi. Ushishino nalo luthi luchaphazeleke nanjengoko kusetyenziswa obu buchwepheshe kumaziko amaninzi ukuluqhuba. Ukuchaphazeleka koshishino ke kuthi kuchaphazele ezoqoqosho elizweni.

Ingxelo yeStaff Reporter (15 December 1995) nayo ekwafumaneka kwi-intanethi ithi isinike iinkcukacha ngolo hlaselo lwelo ziko lombane. Sitsho sazi naloo mntu wayeluququzelela. Ithi le ngxelo:

As it transpired Wilkinson did not make the target date of December 16, but completed the operation the following day, a Friday, setting a 24-hour delay so that they would explode on Saturday, when he knew the target areas would be deserted, ... The bombs detonated, but not quite as planned; the springs on the firing mechanism proved to have been brittle and the

devices exploded over a period of several hours instead of simultaneously.

Siyabona ukuba amalungu omkhosi woMkhonto weSizwe ayengenanjongo zakubulala mntu koko ukugrogrisa abo babesezintanjeni ngelo xesha. Umbhali naye ngokwakhe akukho ziganeko zakufa asixelela ngazo ngaphandle kokubabaza umonakalo kula maziko ahlaselwayo.

Kuzo zozibini ezi ziganeko zikhankanywe ngumbhali siqaphela ubuchule abusebenzisileyo bolandelaniso lwazo. Simbona eyamanise iziganeko ezizalanayo. Uqale ngesenzo soqhushumbiso lweziko lepetula esinobungozi ze walandelisa ngokonakaliswa kweziko lombane. Umbane nawo ukwayinto enobungozi kuba ukuqhushumba kweentambo zawo kunokudala amadangatye anodlanyazo anokuthi abulale abantu, kungavelanga mlilo abo bakufutshane kuwo okanye abawuphetheyo banokuxhuzulwa nguwo (*can be choked*) bafe. Ukulandelana kwezi ziganeko kuthi kuphuhlise unxunguphalo olwalombethe uluntu. Kubonakalisa ukuba kwakuhla isiganeko esibi emva kwesinye.

Uphinda umbhali aphawule ngenyhikityha yokufa eyadalwa liqela lesithathu lale mikhosi.

Uthi ngolo hlaselo:

Elesithathu igqiza ukulwa kusale ingada enye, liwaqengqa amajoni eengcuka selencediswa ngakaIwesmithi, kuloo mathafa eRodishiya yaloo mihla, lalikhokelwe nguGangathingcuka into kaNcumani, uLetebomvu, igama layo lasemkhosini.”

(p.9)

Nalapha ukwasebenzise isenzi esiyizoba icace indlela ayebulawa ngayo amajoni abamhlophe. Ukuqengqa kukubulala nantoni na ephilayo enye emva kwenye. Oko kucacisa ukuba baninzi abamhlophe abathi babulawa. Uphinda agxininise loo mpalalo-gazi ngelo gama alithiye inkokheli leyo yelo qela lalihlasela. Igama layo sisibizo esimbaxa esakhiwe ngamagama u-“gangatha” kunye no-“ingcuka”. Ukugangatha sisenzi esithetha ukunyathela ngokugximfiza ityunyuzwa loo nto inyathelwayo. Ukwayanyaniswa kwaso nesibizo “ingcuka” kuthi kucacise ukuba kwakuxangxathwa baphi abantu nokuvelisa indlela engenalusini athi abulawa ngayo loo majoni. Xa umntu egangathwa ufumana ukwenzakala okuhamba nokuphalala kwegazi. Oku kukwahambelana nelo gama layo lomkhosi. Eli gama likongeza kumfanekiso wokubalwa kwezo ngcuka. Mandulo kusabhalwa iileta umphanga wawuye ugqithiswe ngokubethwa kocingo (*telegram*), umyalezo lowo uthunyelwe ngemvulophu ebomvu. Ucingo olu yayiyeyona ndlela ekhawulezileyo yokugqithisa umyalezo kunelela zesiqhelo. Imvulophu le ibomvu yayiyindlela yokulahlula kolo luqulethe ezizezinye iindaba nezaziba kwimvulophu emhlophe. Wayethi engekayivuli naloo leta umntu abe sele eqonda ukuba iqulethe iindaba zokufa ngokubona nje umbala wayo. ULetebomvu uthi ahambelane ke nokufa kwaloo majoni. Umbala lo ubomvu nawo ngokwawo ukwayanyaniswa nengozi, kule meko ke ukufa kwabamhlophe kuphalala igazi labo.

Kwalapha sibekwe kwimo yemfazwe ukuze silibone kakuhle eli dabi lezigalo zazikulo iingada. Uzoba le ndawo zazilwela kuyo ukuze sibe nokukholelwa ukuba kwakubulawa amajoni. Iimfazwe zilwelwa emathafeni ukuze kubekho indawo eyaneleyo nephangaleleyo yokulwa. Umbhali uthi la majoni ayekumathafa elizwe laseRodishiya. Siyaphawula ukuba la majoni ayengabulawanga ngaphakathi kweli. Oko umbhali ukwakuphawule

ukubonakalisa ukuba la maqela ayehlasela abo bamhlophe ayengekabi nalo igunya lokuba ngaphakathi kweli kungoko ayesilwa engaphandle. Siphinda sibone ukuba loo milo yeengada yayingajoliswanga ekonzakaliseni uluntu koko ekulweni notshaba kungoko kwakusiliwa nalo ngaphandle ukuze kungachaphazeleki nabantu abangenatyala. Kwalapha umbhali uthi avelisele ukuba eli lizwe kwakusilwelwa kulo selatshintsha igama lalo. Ibinzana “yaloo mihla” alichaza ngalo lalatha olo tshintsho lwathi lwabakho kwelo gama elikwabonisa ukuba kwakukudala ngethuba kusetyenziswa elo. Siyaqonda singabafundi ukuba elo lizwe lelo selaziwa ngokuba yiZimbabwe kule mihla.

Umbhali uphinde wabonakalisa amandla ale mikhosi yeengada ngokuthi athi amajoni eengcuka ayebulawa ngoku sele encediswa nangawakumazwe angaphandle. Ukwabonakalise ubuchule bawo bokulwa ngokuthi kwakusele yanye ingada ejongene neengcuka. Xa sele ubani eshiyeke eyedwa ejongene notshaba uthi afikelwe luloyiko naye asabe. Kubonakaliswe obo bukroti zazinabo iingada ngokuthi ithi sele inye kodwa ikwazi ukumelana nezo ngcuka. Xa siyiqwalasela le nto, siyitolika ngokwazi ubume nemikhwa yezi zilwanyana siba nako ukuyihleka le nto ithethwa ngumbhali. Kujamelene izilwanyana ezingenakuze zithelekiswe ngamandla. Ziyaziwa iingcuka ngamaqhinga azo kwanokuqwenga. Iingada kwelinye icala ziikati zasendle ezaziwa ngokubaleka zakubona ezinye izilwanyana kube kodwa xa zibona abantu, kodwa umbhali uzenze ezi zakhe yazizo ezinamandla. Iingcuka, izilwanyana ezinoburhalarhume zithi zoyiswe ziikati. Ngokwenza oko siboniswa ubukhalipha eyayinabo imikhosi yeengada obabudalwe luqeqesho lwazo. Siyasiqonda nesizathu sokuba abamhlophe abamelwe ziingcuka bafumane uncedo kumazwe abangabamelwane. Ngelo xesha yayingabo ababesezintanjeni, ke ngoko befumana ukuxhaswa zezinye izirhulumente. Kwakubakho imfazwe nokuba yeyobukhaya amazwe

akufutshane aye athumele amajoni awo ukuya kuncedisa ekugcinweni kocwangco. Oku koyiswa kweengcuka kukwaphinda kusihlekise kuba nkqu nezixhobo ezi kwakuliwa ngazo abona bavelisi bazo yayikwangabamhlophe kodwa boyiswa yimikhosi yabo baxhomekeke kwizakhono zabo ukuze babe nezikrweqe zokulwa. Ngokwezi ngongoma besiya kulindela ukuba iingcuka ibe zizo eziya kuphumelela elo dabi kuba njengaqela lalisenza izixhobo beziya kuba namandla. Iimpawu zazo nazo zibonakalisa ubunganga ezazinokuba nabo ngaphezu kweengada.

Ngaphandle kwezi ziganeko zala maqela mathathu umbhali ukwaphawule ngobunqolobi obabukho. Uthi ngabo:

Ngeli xesha kwenzeka loo nto, likho eli qela lihamba linqoloba amafama kwimimandla ethile apho kwakubethwa nje phambi konyawo, kanti ezidolophini kwakugqugqise u*Operation Vula* kwicala leengada ezibomvu, noThambo leNyoka liHlab' elimZondayo kwicala leeNgada Poqo.
(p.9)

Siyaqonda ukuba abantu abanqolotywayo ngabantu abathi bahlaselwe babulawe ngabanye yaye bengalindelanga. Uphawule ngeqela ezazijoliswe kulo ezo ziganeko nokwenza sazi ukuba zazikwajoliswe kwabamhlophe. Sithi sikwazi oko kuba ngelo xesha abantu ababengamafama yayilolo hlanga lumhlophe kuphela, abamnyama babengekabi nawo amathuba kolo ushishino. Umbhali uthi asivelisele ukuba babebulawa ngokobuninzi ngokuthi athi kwakubethwa phambi konyawo. Imiti ethathwayo xa ubani ehamba mininzi kuba imilenze le ayishiyani kakhulu.

Kuzo zonke ezi ziganeko azibaluleyo umbhali siyaphawula ukuba ezi ngada bezihlasela iqela elinye, elo leengcuka. Sikwaphawula nokuba iingada ezi bezinobuchule kuba iziganeko zazo zazisoloko zijoliswe kwezi ndawo zinokuzethisa amandla iingcuka. Iziko lepetula, elombane kwakunye nobufama zezona ndawo zinengeniso kwezoshishino. Ukuhlaselwa kwazo kwakungazoyikisi nje iingcuka kodwa kwakudala ukuba kuhexahexe nemo yezezimali ngenxa yelahleko eyayidalwa zezo ziganeko. Ukungabikho ntle kwemo yezezimali kuthi kuchaphazele ulawulo kuba kuye kufuneke izicwangciso ezintsha ukuzama ukutshintsha loo meko nokukwachaphazela uhlahlo-lwabiwo-mali. Kuye kunyanzeleke ukuba kucuthwe kwezinye iindawo ukulungisa umonakalo nokubuyisela umva ngamanye amaxesha. Umbhali uthi aphinde abonakalise ukuba iqela leeNgada zoqobo azibiza ngeeNgada ezibomvu kunye nelo leeNgada Poqo ayemanyene ekwenzeni ezi zenzo. Ubonakalisa ubumbano ezazinalo xa kujongenwe notshaba. Uthi ahlomle nangendlela ezazihlalisene ngayo elubhacweni apho abonakalisa olu manyano zazinalo. Uthi:

Elubhacweni kwakungekho mahluko phakathi komsabi obekwiqela leeNgada nomsabi obekweleeNgada Poqo. Bonke babesilwela inkululeko enye yaye bonke bejonge kwinkalo enye-ukukhulula izilwanyana ezicinezelweyo.
(p.10)

Sithi sibone nathi ukuba zazingayikhathalele indlela ezazibizana ngayo kuphela zijonge ukulwa notshaba. Sibona ubuchule ezaba nabo nalapha ukuthi zingabe zixhwithana koko zijonge ukuphumelelisa injongo yazo zibambisene. Zibeka iyantlukwano bucala ziqabelise ingxaki le zifana ngayo. Umbhali uyakuncoma ukusebenzisana kwawo atsho esithi kwawomeleza umzabalazo yaye kwadala ukuba kuvele amaqhawe athi atshatshela.

Umbhali ukwaphawule nangezinye iziganeko ezazisihla zidalwa ngabantu abangaziwayo ingengawo amalungu emikhosi. UIcolori (1998:36) uthi ngezo zenzo zohlaselo ezazimana ukubakho:

Some groups and individuals that wanted to keep apartheid laws in place set off bombs and committed other acts of violence in public places.

Ngenene yayingengabo bonke abantu ababeyifuna inguqu. Bakho abo babezama ngandlela zonke ukuyithintela. Izixholoxholo nobunqolobi yayiyenye zeendlela ababezama ngazo ukufaka uloyiko kwabo babefuna utshintsho. UMtuzo usibalulele ezinye zezo ziganeko zazimana ukuhla. Uthi:

Kuthe kanye xa kulapho kwenzeka iziganeko eziliqela ezatsho kwahlasimla imizimba macala onke. Esokuqala saba kukudutyulwa kweengcuka zizonwabele kwiziko lokudlala iqakamba eQonce apho kwenzakala kwasweleka iqela leengcuka.

Kube buhlungu ngakumbi kwakwenzeka nesinye esihlasimlisa umzimba sokudutyulwa kweengcuka ngebhom zisenkonzweni eKapa.
(p.12)

Ibinzana, “kwahlasimlisa imizimba”, libonakalisa isikizi namanyumnyezi ezo ziganeko. Umzimba uhlasimla kukubona into eyoyikekayo. Ukuliphinda kwakhe umbhali xa ethetha ngesiganeko esilandelayo kugxininisa ububi bokubulawa kwabo bantu. Eneneni yinto eyoyikisayo nebuhlungu ukubulawa kwabantu ingakumbi bengenzanga nto. Kuzo zozibini ezi ziganeko sithi sibuve ngenene ubuhlungu bokufa kwaba bantu kuba siyaphawula ukuba babengakulindelanga noko kwathi kwabehlela. Sikwabona nobugwala babahlaseli kuba ezi ndawo babulawelwa kuzo aba bantu zibonakalisa ukuba babengaxhobanga. Abantu abasemidlaweni abanokucinga ukuhamba nazixhobo nanjengoko bephume ukuya

kuzonwabisa. Umbhali uthi ayigxininise le nto yokuba babezonwabele ukuze sibe nosizi yaye sibone intlungu yokufa kwabo. Siba nombono wabantu abathi bechwayitile suka olo vuyo lwabo lujike lube bubukrakra.

Isiganeko esilandelayo naso sikwalisikizi. Aba bantu babulawayo babesenkonzweni. Abantu abakule ndawo nabo abanakuba nazikhali zokulwa. Izixhobo abanokuba nazo zezo zokulwa utshaba olunguSathana, iculo nebhayibhile, nekuzezona zinto ziphathwayo ngabantu abankolo ibubuKristu xa baya enkonzweni. Lisikizi nangakumbi into yokubulawa kwabantu ngaphakathi kwindlu yesikhungo. Kwenzeka okuchaseneyo nomnye wemithetho elishumi yale nkolo, lowo uthi “uze ungabulali” (Eksodus 20:13). Sibona ababulali abo bengazange banele nje ukwaphula loo mthetho koko bade bangcolisa naloo ndawo yokudumisa yamaxhoba kuba igazi labo laphalalela kuloo ndlu yenkonzo. Esi siganeko sokufa kwabantu enkonzweni naso siyazeka kwimbali yeli. Nalo olo lwazi lukwafumaneka kwi-intanethi (nd:1) nokuthiwa ngalo:

The Saint James Church massacre was a massacre perpetrated on St James Church in Kenilworth, Cape Town on 25 July 1993 by four cadres of the Azanian People's Liberation Army (APLA). 11 members of the congregation were killed and 58 wounded ... The attack occurred during the Sunday evening service. The attackers approached the church in a vehicle stolen beforehand. They entered the church armed with M26 hand grenades and R4 assault rifles. They threw the grenades and then opened fire on the congregation, killing 11 and wounding 58. One member of the congregation returned fire with a .38 special revolver, wounding one of the attackers. At this point they fled the church. The attackers had also been ordered to throw four petrol bombs into the church following the shooting, but abandoned this intention as all four fled in the vehicle.

[\(http://frankretief.wordpress.com/about/the-st-james-church-massacre/.](http://frankretief.wordpress.com/about/the-st-james-church-massacre/)

Downloaded 26 March 2014)

Umbhali ube nokugxininisa kakhulu kuqhushumbiso olwalucetywe lelo qela lathi lahlasele apho kuloo cawa akayikhankanya eyokuba babulawa ngemipu. Simbona kwezi ziganeko

zohlaselo azikhankanyileyo elandelanise iziganeko zokubulala okudalwe ngeendlela ezahlukeneyo. Ngoku uphuhlisa ukuba yayingekho nye indlela ababebulawa ngayo abantu kwezo zehlo. Zombini ezi zenzo zikhohlakele kuba umntu xa athe wachanwa ngompu amathuba okusinda ambalwa kakhulu. Sishiyeka sinaloo mbono ke singabafundi wabantu abadunduluze ebaleni buphelile ubomi kubo. Sikhohlakele nangakumbi eso sokuqhushumbisa kuba umntu akaneli nje ukufa kodwa kuye kungasali nomzimba ukuze izalamane zakhe zibe nokumngcwaba. UKula (2004:62) uwuzoba kakuhle umfanekiso wokutshabalala kwabantu ngebhombu xa echaza ukufa komlinganiswa onguFumana ngethuba kuqhushumba. Uthi:

Ukumisa kwakhe ngakuyo [imoto] kwahamba ngaxeshanye noqhwassha-qhwassha ngqushu-u wokuqhushumba kwesigcayiseli emotweni yakhe. Akukho mntu wayenokungqina ukuba bekukho iimoto kuloo ndawo yoqhushumbo; zaphela vuthu, okungabantu iinyama zaba zizicwilana ezingangeqatha lekati etyunyuzwe sisithuthi. Kwakumana ukufaniswa, kucholwa apha naphaya izidungulwana zenyama.

Kule nkcazelo sitsho sicacelwe ukuba akukho nto ithi yazeke emva kokuqhushumba kwesigcayiseli. Ukuphela vuthu kweemoto kunge zange zibekho kubonakalisa amandla okutshabalalisa ezinawo iziqhushumbisi. Izinciphiso, “izicwilana” no-“izidungulwana” ezisetyenzisiweyo ukuzoba inkangeleko yabantu ababelapho zenza ukuba sibone ukuba baba ziziqwengana, akukho mzimba uthi ushiyeke nokudala ukuba kungabikho nokubafanisa.

Ezi ndawo zohlaselo zikhankanywe ngumbhali sithi sizibone ukuba ziindawo zoluntu nokungqina oko kuthethwa ngu-Icolori. Oku kuthi kusalathise ukuba kwakuhlaselwa

abantu ngamaqela kuba ziindawo zeendibano ezo kwahluke nje iinjongo zazo. Xa kudutyulwayo okanye kuqhushunjiiswa kwiindawo ezinjalo nabani na okuloo ndawo uthi achaphazeleke kungakhetheki abathile. UMTuze uthi zonke ezo zixholoxholo zanqunyanyiswa ziinzame zokudala uxolo ezaqulunqwa ngabantu abathile ababezama ukusombulula eso simo sasimaxongo kwakujongenwe naso elizweni. Uthi xa esizoba eso simo nesibonakalisa ukuba ngenene ezo ngxoxo yayinokuba kukuphela kwesisombululo:

Kwakungumbhodamo nengxuba kaxaka ngaphakathi kweli kuba kwakusekuvuke namanye amaphulo apha ngaphakathi, iingadana ezincinci zilimise mantsantsa ilizwe kunjalonje ziyimisa ithi ngxi *ihippo nebuffalo*.

(pp. 12-13)

Amagama "umbhodamo" kunye "nengxuba kaxaka" abonakalisa ubunzima ekwakujongenwe nabo kweli. Kwakungekho bani ukwaziyo ukusisombulula eso simo. Ukungabikho kocwangco, ukudubadubeka koxolo kwanoqululukubhode owayeqhubeka umbhali uthi awubonakalise ngokuthi athi ezo ziganeko zazisenziwa ziingadana. Isimamva u-ana osetyenziswe apha sisakhi sinciphiso esibonakalisa ukuba ngabantu abatsha nabaselula ngokweminyaka abo babesenza ezo zinto. Eli ke liqela loluntu ekunzima ukuba linqandeki. Lithi lakusithatha isigqibo lisilandele nokuba sinjani na, akukho bani unokulijika kwaye ngenxa yobuncinane balo nokungavuthwa ngokwaneleyo ngokwasengqondweni lithi lingazikisi nokucinga. Lenza loo nto ithe qatha kulo. Kwalapha sithi sibone ukuba abantu abatsha babengoyiki bona ukujamelana namapolisa abamhlophe. *Ihippo* kunye *nebuffalo* athetha ngazo umbhali yayingamagama ayesetyenziswa ukubhekisa kwezo nqwelo zinkulu zazisetyenziswa ngamapolisa kwanamajoni ngexesha lengcinezelo. Ukumiswa kwezo nqwelo ngabantu abatsha kudulisa ifuthe ababenalo ekulweni. Isifanekisozwi u-"ngxi" esisetyenziswe ukubonakalisa indlela ezazima ngayo ezo nqwelo sibonakalisa ukuba

abamhlophe babegoba xa iingadana zifuna benze njalo nokuphuhlisa ukuzincama kwazo ngokujongana nabo. Ubukhulu obu bezo nqwelo babusoyikisa bubodwa zingekaveli nezo zixhiphothi zamapolisa okanye amajoni kodwa sibona ezi ngadana zikwazi ukuyalela kuloo meko. Oku kukwaphuhlisa ifuthe lomzabalazo elalikhokho nokubonakalisa ukuba abantu abatsha nabo baya beqina ekulweni bencedisana nabo badala.

Uphinde wabonakalisa ukuba iziganeko zohlaselo zazingenzeki phakathi kwabamhlophe nabamnyama kuphela koko abamnyama babekhe bahlaselane kwabodwa. Uzekelise ngesiganeko sokudutyulwa kwabantu eBisho. Uthi xa esichaza:

Eneneni atsha amadama anamanzi mhla kwenzeka isiganeko esingayi kuze silityalwe sokubulawa kwezilwanyana zezinye izilwanyana. Ngaloo mhla ubuhlungu woyikekayo iingada zagqiba ekubeni zenze umngcelele wokuya kwikomkhulu likaSebelele phofu sele kukudala wasuswa ngetshova ezintanjeni nguXhego Gqoloza owangena ngesivuthevethe zonke izilwanyana zimthatha njengomsindisi ... Loo mrhululu wenjenjeya ukhokelwe ziingada ezaziwayo ekwakukho phakathi kwazo nekhalipha elinguCliff Hayini ngokwakhe. Yayingamakhulu-khulu abalandeli bombutho weengada ababematsha ngoxolo besiya kucela ngoxolo ukuba umhlangala udede endaweni yenyhwagi ... amapolisa-majoni kaGqoloza ayithulula irhuluwa kwezo zisulu zingaxhobanga nokuxhoba.

(p.33)

UGqoloza (Oupa Gqozo) lo ngulowo wayephethe kwiphondo loMneno Nciba ngelo xesha. Ngamajoni akhe lawo athi abulala abo bantu babekuloo mngcelele. Ukugxininisa ukuba zizilwanyana ezabulawa kwazezinye ezo zathi zawa apho kubonakalisa ukuba kwakubulalana abohlanga olunye. Ukuthi yayiziingada ezo zazilapho nako kubonakalisa ukuba ngabantsundu abo bathi babulawa. Usenza sibe buhlungu kakhulu eso siganeko

ngokusixelela ukuba babengaxhobanga nabo bantu. Usibonisa inkohlakalo eyathi yenziwa ngaloo majoni nangokuphindaphinda ukuba yonke loo nto yayisenziwa zezo ngada yayisenziwa ngoxolo.

Isenzo samajoni sithi sichasane noko kwakusenziwa ngabo bantu. Le nto yokudubulana kwezilwanyana ezifanayo ikwabonakalisa unxunguphalo. Umbhali uthi asibonakalisele ukuba babesenza oko kuba babethelekiswa, utsho esithi, "... kaloku uGqoloza ubambisene neengcuka ezazimhlohla ukuba angakhe avume kungene amakomanisi kuloo nyobo" (p.33). Simbona ke lo mdaka unguGqoloza evuma ukusetyenziswa ngabamhlophe ebulala abohlanga lwakhe. Wangcatsha isizwe sakhe ukukhusela kwanokwanelisa abamhlophe.

Uthi umbhali evelisa isisombululo ekwaziwa naso: "Libe linye icebo laba kukuba kukhe kuboniswa ngeendlela ekunokuthi ngazo kudalwe uxolo phakathi kweengada neengcuka" (p.13). Utsho sibone nathi ukuba kwakungekho yimbi indlela ngaphandle kokuba kuhlaliwe kwisithebe seengxoxo. Kwalapha kuthi kuphuhle ukuba ubutshaba obabuphelise uxolo elizweni babuphakathi kwabamnyama nabamhlophe. Sikuqaphela oko ngokuthi athi ezo ngxoxo zaziza kuba phakathi kwezi zilwanyana nesele siziqonda ukuba zimele waphi amaqela apha ebalini. Sithi siqonde kwalapha ukuba kuza kuba nzima ukuzidibanisa ezi zilwanyana nanjengoko zingafani ngemikhwa. Sihle sazi ukuba izimvo zazo ziza kubethabethana nanjengoko ingafani nendlela eziphila ngayo. Siyayilindela into yokuba ziza kuhamba zingqubane kungabikho ukuvumelana kuba iimbono zazo aziyikufana kanye ngokwahluka kwazo.

5.6.2 Ukuqulunqwa kweengxoxo zoxolo

lingxoxo zoxolo zezona zaba neziphumo zenkululeko. Kukuzo apho kwazanywa ukuba kubekho imvisiswano elizweni kuboniswa kwade kwafikelelwa kwizigqibo. Zaqala ekhusini kukho phakathi kwabo nabamhlophe abaphumayo besiya eLusaka ukuya kubonisana nabo babeselubhacweni. Umbhali uphawule ngemigudu yabo etsho esithi babekufihla oko ngokoyikisela isityholo sokungcatsha umbuso. Kulapho kolo tyelelo apho kwade kwavunyelwana ukuba mawubandakanywe nombuso. Umbhali uyichaphazele into yokuba kwakunzima ukusekwa kwezo ngxoxo zangaphakathi kweli kuba bakho abeqela leengcuka ababengazifuni iingada kunzima ke ukuhlala sithebani sinye kwabantu abathiyeneyo. Bakho abo babengakwazi nokuzibamba bebonakalisa ngezenzo kwaneentetha zabo ukuba bachasene nezo ngxoxo. Uthi umbhali ngabo: “Ayekho phofu wona amaqela athi akanakuhlala sithebani seengxoxo ‘nabagrogrisi’ ababulele inkitha yeengcuka nabahlali abamsulwa” (pp. 14-15). Sithi sibone apha ukuba abo babengafuni kuzibandakanya nezo ngxoxo ngabamhlophe nanjengoko umbhali esithi ayekhalazela ukuba kubulewe iingcuka. Iphinda le nto yokusetyenziswa kwegama “abagrogrisi” ihambelane nabo babezabalaza kuba yindlela ababebizwa ngayo ngelo xesha nokuthi kusiqondise ukuba ngabamnyama abo kuthethwa ngabo. Isizathu esinikwa ngumbhali sokungafuni kuzibandakanya kweengcuka kwezo ngxoxo senza sishiyeke simangele kuba ezi ngcuka zibuleweyo azingangangada zathi zabulawa. Ziingada ezona siva ukuba zazifuna olo thethathethwano nekuzezona zazinokulindeleka ukuba zisuke zifune ukuziphindezela kuba zizo ezabulawa kakhulu. Iingcuka ezi zaziqwenga zizo ezibonakala zinobuxhiba ukugqitha zonke izilwanyana. Sishiyeka sizibuza imibuzo yokuba zithini ngezazo izenzo. Sibona izizo ezibona ububi bokubulala kodwa zenze oko ithuba elide. La mazwi ezi ngcuka angqina oko

kuthethwa nguShasha (2001:43) kumbongo wakhe othi “Masibaxolele abacudisi” apho athetha ngeentetha kwanezenzo zabamhlophe. Uthi:

Mn' andilindelanga nto kubo
Kuphela ubuxhwili nobubhedengu
Uburhalarhume nobunjubaqa.

Sithi sizibone zingamabhedengu okwenene ezi ngcuka kuba naku ngoku zimisa izityholo zokubulawa kwazo zingazikhankanyi ezazo izenzo. Zivelisa ububi kwicala leengada kuphela zizenza ezimsulwa zona. Ukungafuni kwazo ukuzibandakanya kwiingxoxo zide zilitsolise, kubonakalisa kanye eso simo sobunjubaqa. Ziyaqhankqalaza zingafuni kuzibandakanya nezinye izilwanyana.

Abaninzi abamhlophe bathi baxhalaba kakhulu ngenxa yezo ngxoxo. Babengafuni nokuyiva yona eyokuba ulawulo lunikezelwe kwabamnyama kuba babengaziboni bephantsi kwesandla somntu ontsundu. Umbhali usichazela athi ngeentshukumo zabo ezazidalwe lolo loyiko lwabo:

Kusenzeka yonke loo nto nje iinkokheli zoontamolukhuni beengcuka zoqobo azisalali buhlayo. Iingcingo neencwadi zixananazile, kubizwa indibano yabucala apho kunokuhlafunwa ikamva lomzi wakwangcuka nezizwana ezizalana nawo. Kwakucacile ukuba asingabo bonke abakwangcuka abahambisanayo nale ntshukumo intsha ingeneyo.
(p.27)

Isimnini asisebenzisileyo ukuzoba abo bamhlophe babengahambisani nale nkululeko usikhethe sachaneka. Umntu onguntamolukhuni ngumntu oneenkani. Eli gama lisenza sibe nomfanekiso weli lungu lomzimba limi ndawonye lingashukumi. Itsho iphuhle intsingiselo

sicacelwe ukuba aba babenganqwali ukuvumelana naloo nto yayithethwa. Uphinda abonakalise ukuba zazingaphathekanga kakuhle iingcuka ngokuthi athi zazingasalali buhlayo. Umntu onento emtyayo nemxakileyo uye angabi nabuthongo ngenxa yexhala. Ubusuku lelona xesha lithi lisetyenziswe ngabo baneengxaki okanye banezinto abazicebayo ukuze bacinge ngokwaneleyo ngazo. Lilo elibanika ithuba elaneleyo lokucinga nanjengoko ilelona xesha kuye kuthi cwaka ngalo kuba akuphithizelwa njengelo lasemini. Ingqondo ithi ifumane ukuzinza ingaphazamiseki imiliselwe kuloo nto kujoliswe kuyo. UMema (1985:13) uthi xa ezoba eli xesha lemini nokubonakalisa ukuba abasezingcingeni bakwenza oko kungekho siphazamiso:

Kuzolile kuthe cwaka yonk' indal' ibuthamile;
Isaphumze loo mizimba ibidutywe lilanga ...

Ukungalali kweengcuka kudulisa ukuba zazikwezinzulu iingcinga. Siyabona ukuba inkxalabo ezazinayo yayizenze zaxakeka zinxibelelana ngandlela zonke ngeenjongo zokuba zidibane. Indlela oluchazwe ngayo unxibelelwano phakathi kwazo icacisa ukuba zazingenako ukuphumla. Ibinzana “azisalali buhlayo” liphinda lisibonise ukuba zaziphithizela lungekho uzinzo. Ukuxananaza kweminxeba nako kuthi kusibonise ukuba zaziynxanelwe loo ndibano zifuna ukuqinisekisa ukuba umyalezo ufunyenwe zizo zonke ezibandakanyeka kolo daba. Zonke ezi nkquleqhu zibonakalisa uloyiko ezazinalo iingcuka zeli. Sinokuzibona zifanelekile ukwenza oku nanjengoko kwasekuqaleni kwebali umbhali ethe wathiya eli lizwe njengeNgcukaland. Loo nto ithi ibonakalise ukuba ngenene yayililizwe lazo eli. Akukho lula kuye nabani na ukusuka anikezele ngento eyeyakhe. Neengcuka kwakunzima kuzo ukuba zisuke zinikezele ngokulula kwiingada nokwenza ngento enkulu kangako, ilizwe. Zazibona iingada zize kuzohlutha okukokwazo, zithabatha ubuntu bazo. Ukunikezela kwazo ngelizwe kwakunokuthetha ukuphela kohlanga lwazo.

Zazikwanako ukuxhalaba ngenxa yokungazi ukuba ziya kuzenza ntoni iingada xa ulawulo lukuzo. UShasha (2001:45) kwakumbongo wakhe othi, “Masibaxolele abacudisi” uyasityhilela eyona nto yayisoyikisa abamhlophe. Uthi:

Balala besothuka zizenzo zabo,
Bacinga ukuba siza nempindezelo
Asoze baphinde bonwabe;
Bosoloko bephupha sibacothela;
Bcinga ukuba soxelisela bona.

UShasha naye ukwagxininisa into yokuba babengakwazi ukulala abamhlophe. Utsho esithi lwaluphelile ulonwabo kubo kuba babexhalele ukuba abamnyama baya kubaphatha kakubi ukuba imikhala inokuxhuzulwa ngabo benze oko babekwenza kubo. Ixhala elalombethe umzi wakwangcuka ladala ukuba zibenako nokusolana. Zithi zakungahambi kakuhle izinto abantu batyholane ingulowo ebona ukuphazama komnye. Loo nto ithi idale iyantlukwano, kujanyelwane. Kwaba njalo kumaqela athile abamhlophe azibona ethengisiwe ngabo babevume ukubandakanyeka kuthethathethwano. Xa ubani eziva ethengisiwe uzibona engcatshiwe. Siyaziva ezi zityholo kumazwi enye yeengcuka xa iphefumla ngemvakalelo yazo kwenye yezo ntlanganiso zazimana ukuzibamba. Ithi:

Mzi wakwangcuka, ukuba ukho kuni othi akayazi into eqhubekayo ngaba uyazintwanisa kuba nonke niyabona ukuba ilizwe loobawo lithengisiwe ngepleyiti ngooNdityeke nabanye abazalwana ebesibathembile ukuba baziinkokheli zenene, amathole omthonyama angenakusithengisa isizwe.
(p.27)

Ngenene le ngcuka inguNdityeke inokubonwa izithengisile ezinye kuba yiyo eyathi yavumela ukubuya kweengada zingene ngaphakathi kweli. Nguye nowazivula imilomo zakwazi ukuthetha ngokukhululekileyo etshintsha imithetho yakwangcuka eyayibekiwe

ngaphambili. USomana noDudumashe-Luthango (2007:54) kwisiqendu sesibini sombongo wabo othi, “Ivulwe umlomo iANC”, bayakukhankanya oko kwenziwa ngokaDe Klerk nomelwe ngulo mlinganiswa unguNdityeke. Bathi:

...

Yayisisankxwe esamyaluzelisa ingqondo uP.W. Botha,
Wasilahla isikhundla ebengacinganga,
Wasithatha okaDe Klerk esiba uzithembile

...

Wayivula imilomo yonke imibutho,
Wayivula kuqala umlomo iANC
Umlomo obe uvalwe ngamaBhulu

...

Wayivula umlomo iANC uDe Klerk
Embomba embombozela amaBhulu akowabo enjalo.
Ewe kaloku, wanyanzeleka wayivula neminye,
Eyayivalwe ngolunya nangengcinezelo.

Lo mbongo uthi ucacise nawo ukuba uDe Klerk wayesenza into eyayingafunwa ngabanye abamhlophe. Imfanozandi esetyenziwe kwibinzana “embomba embombozela” ibonakalisa ukuba wenza into eyayichasene neemfuno zabohlanga lwakhe, yiloo nto bambona njengomngcatshi. Ibali lithi livelise indlela eyayibonwa ngayo yonke loo nto ayenzayo. Wabonwa elinikela ngokulula ilizwe leengcuka. Ukunika umntu ipleyiti yinto elula kuba uthi wakumphakela uyigqithise. Ezi nkokheli zambona njengomntu owaligqithisela kwabamnyama ilizwe labo. Umbhali uthi avelise indlela abebeziva ngayo kwangamazwi enye yezo ngcuka kwenye yezo ntlanganiso zazo. Ithi:

Nali ilizwe lisimka neengada, niphi? Nithini? Nali ilifa labantwana bethu lithathwa sijongile. Niphi? Nithini? Nantsi ingada ibuya endle inyalasa ixhage enye ebuya entolongweni izokuthatha ulawulo lweli lizwe sililwele

iminyaka engaka, niphi? Nithini?
(p.29)

Kukule ndawo apho sithi sive okokuqala enxulumanisa isihloko sencwadi le noko kwenzeka apha ebalini ngebizana “Nantsi ingada ibuya endle inyalasa ...”. Ukhankanya okokuqala ukubuya kwengada endle. Apha ubonakalisa ukungoneliseki kwabo babengahambisani nenkululeko ngenxa yendlela ababebacingela ngayo abamnyama. Indlela abathetha ngayo yenza sibone ukuba babengabajongelanga ntweni yaye bengabafuni. Ukunyalasa kukuhamba ngokuthe chu ubonakalisa ukuzithemba kwaye ungakhathalele bani. Lowo unyalasayo uthi abe nomdintsi kulowo umjongileyo kuba maxa wambi olo hlobo lokuhamba lwalatha indelelo ingakumbi xa ubani esazi ukuba akanakuchakwa ngenxa yamagunya anawo. Ezi ngcuka zibona iingada zinyalasa zisenza unothanda ngenxa yokukhululwa kwazo ngokaNdityeke. Siba nokucinga ukuba inoba ziyayicaphukela into yokuba iingada zonwabe zihambe apho zithanda khona. Imibuzo yesi sithethi ebhekiswe kwiinkokheli zazo ephindaphindwa ngokufanayo nayo ibonakalisa ikwagxininisa elo xhala zazinalo.

Ezi ndidi zeengada sithetha ngazo nezicatshukelwayo ziingcuka, iingada ezibuya endle kwanezo zibuya entolongweni, siyaqonda ukuba ngabo babephambili kumzabalazo wenkululeko. Ngabo babeye elubhacweni kwanabo bathi bona banqakulwa bavalelwa. Ukwaphuhlisa into yokuba abamhlophe babelibanga eli lizwe belibona ilelabo. Ukunikelwa kwalo kwabamnyama kwakubenza babe nexhala. Uphinde wawugxininisa lo mbango babenawo ngamazwi enye yeengcuka kwakwezo ndibano zazo xa isithi: “Into endiyithethayo mna inye, andisoze ndiphathwe ziingada elizweni lookhokho bam” (p.30). Iyasihlekisa ke le ndawo singabafundi kuba ekugqibeleni abamhlophe bagqibele bephethwe ngabamnyama. Ezo ntetha zabo noqhankqalazo aluzange lubase ndawo.

Ezi nguqu zazicetywa zathi zadala iyantlukwano naphakathi kweengcuka ezo. Ukungaboni ngasonye kwazo kwadala ukuba kubekho uqhekeko zohlulelane kubini. Umbhali uthe wayibonakalisa le yantlukwano ngamazwi enye yezo ngcuka zazingayifuni loo nguqu. Ithi, ibhekise kwezo nkokheli zinoNdityeke phakathi kwazo:

Thina zingcuka zomthonyama ke sigqibe ekubeni sinibize sive uluvo
lwenu ngezi ntshukumo ziqhubekayo, sifumane nesigunyaziso kuni sokuba
siwusabele njani na lo mngeni phambi kokuba sothuke sekophulwe.
(p.27)

Le ntetho ithi idulise ukuba kukho uqhekeko ngenxa yokubethana kwezimvo. Sekukho ezizikhethayo kwezinye zizibona izizo zodwa ezigcine ubuhlanga bazo nezizama ukukhusela izinto zazo. Zizibona njengezona ngcuka zoqobo zibe ezinye ezi izizantanta ezingazaziyo nezingakwaziyo ukumela izinto zazo.

Ukungaphatheki kakuhle nokungoneliseki yinto ethile kuthi kwenze badandatheke abo beva loo ntlungu. Umbhali ubonakalisa olo dandatheko lweengcuka ngenxa yokungafumaneki kwesisombululo ukuze kuphele inkxalabo kuzo. Uthi, ngenkangeleko yezinye xa kuvalwa enye yezo ntlanganiso zazo, “... kukho nababonakalayo kwalapha ukuba babindekile, ilanga litshone emini kubo” (p.31). Umntu obindekileyo ngumntu onentlungu emenza angakwazi nokuthetha eyiva ngaphakathi kuye. Iyakwazi ukuqondakala loo mvakalelo yakhe kwabo bamjongileyo ngenxa yenkangeleko yobuso bakhe nokuba akathethi yena ngayo. Umbhali uthi abonakalise ukuba ukukhululwa kwabamnyama kwabahlungisa abanye babamhlophe. Uthi oleke nangesaci, “... ilanga litshone emini”, ukubonakalisa ukuba babephelelwe ngamathemba bebona ukuba baphulukana nelizwe labo.

Umntu osentlungwinni uthi ukuze idambe athuthuzelwe. Umbhali uthathe ingoma yenye yeemvumi zeli ezaziwayo athi zathuthuzelwa yiyo iingcuka. Ingoma iyaziwa ngamandla ayo okuphilisa ke ngoko simbona ekhethe into eyazekayo ukuba ngenene iyakudala ukuba baxole abo babindekileyo. Le ngoma yeyemvumikazi eyaziwa ngelikaThandeka, uPenelope Jane Dunlop, igama layo lokwenene negama leqonga (stage name) linguP.J. Powers. Kudliwano-ndlebe olwabanjwa nale mvumi nolufumaneka kwi-intanethi siyeva ukuba le mvumikazi icule namaqela awohlukeneyo yade yaza kucula neqela iHotline nelaye lamenywa ukuba liye kucula eSoweto kuba lase lide lanabo nabalandeli abamnyama. Ngaloo mhla babeye kucula okukuqala apho umphathi welo qela, uDJ Collins Mashego, wenza isiqhulo sokuba baze kumtshata ke ngoko kufanele athiywe igama njengomtshakazi. Yalifumana ngolo hlobo igama likaThandeka. Abantu babevakalisa ukuthanda kwabo loo mculo wabo ngokumthiya elo gama. UMTuze ukhethe ukusebenzisa elo likaThandeka. Ingoma le yakhe ayikhethileyo yingoma awayiqamba sele eziculela eyedwa akuba eqhekekile onke loo maqela wayemana ukucula nawo. Inga ngumbuzo ongqaliswe ngqo kwabo bamhlophe babelilela ukuphulukana nezinto zabo. Yiloo ngoma yazekayo ithi:

Sanibonani, sanibonani, *why do you cry?*

The sun will shine on the other side.

Sanibonani, sanibonani, *why do you cry?*

The sun will shine on the other side.

(p.32)

Iqala ngokubabulisa ngegama uSanibonani nelisisibuliso kulwimi lwesiZulu. Umntu xa ekubulisa sukuba ebonakalisa inkathalo ezama ukwakha unxulumano phakathi kwenu. Iba ngathi le mvumi nayo ibabulisa kuba ifuna ukuqonda ukuba banxunguphaliswe yintoni na le ide idale ukuba balile. Likhethwe ngobuchule nexesha eli lokudlala kwayo loo ngoma ukuze kubonakale ukuba yayiyeyokuthuthuzela ngenene. Wenza sibone ukuba babesentlungwini

kodwa kufanelekile ukuba bamkele nabo babengayifuni le nto yale nkululeko. Uthi yadlala kumabonakude xa kanye iingcuka ezo zisuka entlanganisweni. Siyabona ukuba ngenene yayinokuzifaka ithemba izomeleza. Ukukhanya kwelanga kumele ithemba abathi babe nalo abantu. Inga iyabathembisa nabo le mvumi ukuba utshintsho olo luya kuza nezinto ezintle.

Imvumi le ayikhethileyo nayo yenza sibe nokuzikisa ukucinga. Le mvumi imhlophe ngokobuhlanga kodwa inegama lesiXhosa nekuliqela leengada apha ebalini. Simbona apha umbhali ebonakalisa ukuba ayingabo bonke abamhlophe ababengabafuni nababengafunwa ngabamnyama. Uthatha enye yeemvumi eyakhe yabuva nayo ubukrakra bezenzo zengcinezelo. Le mvumi yayike yavalwa umlomo nayo ngethuba lobandlululo. Loo mava ayo kuthiwa ngawo kulwazi olufumaneka kwi-intanethi:

In 1988 Powers performed at a charity event for war orphans in Zimbabwe, where she shared the stage with artists like Miriam Makeba and Harry Belafonte. The move disgruntled the apartheid government and as a result, Powers was banned from radio and television for a whole year. It was during this period that Powers received a letter from then political prisoner, Nelson Mandela encouraging her to continue singing.
(<http://www.sahistory.org.za/people/penelope-jane-dunlop>. Downloaded 18 June 2014)

Ukubhalelwa oko kwayo ngulowo wayesakuba ngumongameli weli kudiza ukuba ezo ngoma zayo zazinokubaxhasa abamnyama kwelo dabi babekulo. Asinguye yedwa omhlophe owayesenza oko. Bakho nabanye, bambi bade bavalelwa bangamabanjwa ezopolitiko. Omnye phakathi kwabo nguJeremy Cronin owayevalelwe kwintolongo yasePitoli ngenxa yomzabalazo nesithi sazi ngaloo ndima yakhe kumbongo wakhe awubhala eseluvalelweni ngethuba ezokuxelelwa iindaba zokufa kwenkosikazi yakhe ngumama wayo. Lo mbongo ufumaneka kwincwadi ehlelwe nguMalan (1997:210-2011). Uthi kuwo:

*I saw your mother
with two guards
through a glass plate
for one quarter hour
On the day that you died.*

*'Extra visit, special favour'
I was told, and warned
'The visit will be stopped
if politics is discussed
Verstaan –understand!?'
on the day that you died.*

*I couldn't place
my arm around her,
around your mother
when she sobbed.*

*Fifteen minutes up
I was led
back to the workshop ...*

Kulo mbongo sithi siqaphele ukuba nabo bamhlophe babesilwa ucalucalulo babengaphathekanga kakuhle ngabo babesezintanjeni. Babefumana impatho efanayo naleyo yayinikwa abamnyama. UCronin uze kuxelelwa ngokushiywa kwakhe yinkosikazi kodwa loo nto ithethwa nje endaweni engenakumnika nethuba lokuba akhe acinge ngayo okanye alile. Ayikhathalelwanga loo lahleko yakhe. UMTuze ke ukhethe imvumi emhlophe eyaziyo intlungu ababekuyo abantsundu ukuze sibone inokubacenga abo bamhlophe ukuba bayeke ezo ngcinga zabo. Uyenza umlomo wabantsundu ibathethelela ngokubonisa abo bamhlophe.

5.6.3 Ukudutyadutywa kweengxoxo

lingxoxo zoxolo ezazibanjiwe zaba zizigaba ezahlukeneyo zibanjelwa kwiindawo ngeendawo zeli kodwa ezona zaziphambili zezo zaziwa njengeCODESA (*Congress for a Democratic South Africa*). Zaba mbini izigaba zeengxoxo zeCODESA nezazibanjwe eKempton park kwindawo eyaziwa njengeWorld Trade centre. Kulapho kwezo ngxoxo zeCODESA apho kwada kwaqulunqwa nomgaqo-siseko weli. Ngethuba leengxoxo zininzi iziganeko ezathi zehla nezaziphazamisana nazo nangona zingazange zide ziziphanzise. Ukuhlaselwa kweWorld Trade Centre sesinye sezenzo zabanxaxhi basekunene (*right wingers*) ababezama ukuchitha ezo ngxoxo. Umbhali uphawule ngolo hlaselo naqala aluchaze ngomelo (*symbolism*) ukuzekelisa oko kwenzekayo. Uthi:

Usuku olulandelayo luqale ngesitshingitshane somoyakazi ombi ovuthuze ubusuku bonke bephezolo. Kwasiphuka amaphahla ezindlu yaye kuvakala nokuba kwezinye iindawo umonakalo owenziwe sisiphango esimatye angangeqanda lenkuku awunganganto.
(p.49)

Apha umbhali usebenzise ugeleshelo olungumfuziselo ukusiqondisa ngolo hlaselo. Akasibalisanga ngokwakhe eso siganeko koko usebenzise imizekelo yendalo ukubonakalisa ifuthe elalinokuba nalo ukuba laliye laphumelela kakuhle elo cebo. Isitshingitshane ngumoya othi wakuvela usiphule zonke izinto uzidudule umke nazo uyokuzilahla apho kungaziwayo. Izindlu zona zithi zakumkelwa ngamaphahla ngenxa yaso kuwe ezo ndonga okanye zivele iintanda. Uthi sasihamba nesiphango esasitsho ngamatye amakhulu. Isiphango naso sithi ukuba sikhe sakufumana sikubethe kabuhlungu. Ukhethe izinto ezimbini endalweni, umoya nesiphango, ezinamandla okutshabalalisa nezishiya uluntu ludandathekile.

Ngayo le mozulu umbhali ubonakalisa umonakalo owawucetywe ngabo babengazifuni ezo ngxoxo. Xa zazinokuphumelela izicwangciso zabo kwakuya kubakho ukudandatheka kwabo babesele bejonge ukuphuma phantsi kwedyokhwe yengcinezelo. Kulo mzekelo sithi sibe nombono wokususwa okanye wokuyekwa kwezo ngxoxo ngenxa yolo hlaselo kanye ngokomoya usiphula amaphahla utshabalalisa izakhiwo. Siyabona ukuba abahlaseli babefuna kuphele yonke into eyayinokwenza nazo ukuze zitshabalale. Abazange banele nje ukuzama ukuchitha iindibano ezo koko bazama nokuwisa isakhiwo ngokusidiliza. Sinokubafanisa neso sitshingitshane kanye kuba bafika bengalindelwanga ngefuthe lokutshabalalisa kanye oku kwaso. Indlela abathi bakhawuleza basuswa ngayo apho nayo inako ukunxulumana nalo moya kuba isitshingitshane iba yinto nje yomzuzwana sonakalise sikhawuleze sidlule, asithathi thuba lide. Neli qela laya apho ngobo bungxamo kodwa lakhawuleza lakhutshwa ngamapolisa. Amatye lawo esiphango nawo anokumela amatye athi asetyenziswe xa kusiliwa, iqela lizikhusela ngawo kutshaba. Nawo la magqebeba sinokuwabona exuluba abo babesezingxoxweni ebalwa ukuze babaleke bashiye loo ndawo, ziphanze iingxoxo. Babebabona njengotshaba oluze kuchitha isizwe sabo.

Emva kwesitshingitshane abantu baye baphume ukuya kujonga umonakalo. Kwaba njalo nakolo hlaselo, kwabakho abaya kujonga oko kwakwenziwe lelo qela labanxaxhi. Uthi umbhali ngolo hlolo, ehambisa kuloo mzekelo wakhe wendalo:

Zithe iintlola zakubona loo nto zasukelisa ukuya kukhangela ukuba indawo ekuqhubeka kuyo iingxoxo, iWorld Trade Centre, isindile kusini na ... Umhlola wemihlola! Indawo yona kwakucacile ukuba isindile kweso siphango kodwa umbhodamo owawuqhubeka apho wawungongathethekiyo ... kwakududuza ooduladula macala onke kunjalo nje abanye bengena phakathi kwesakhiwo. Kwakubuzwa ukuba kwenzeka ntoni, ithe impendulo

ngamagqeleba, izizalwana zakwangcuka, zivuke kwangonyezi ngaloo ntsasa
zaza kudiliza elo pomakazi kwakuqhutyelwa kulo iingxoxo, phofu zibhodloze
nje amasango.

(p.49)

Sithi saziswe apha ukuba uhlaselo olo aluzange lube nampumelelo kodwa babelapho abahlaseli bengena ngetshova kweso sakhiwo. Uthi asebenzise imfanozandi kwibinzana, “kwakududuza ooduladula” ukwakha isandi sezo nqwelo kwakungenwe ngazo apho. Sithi sibe nomfanekiso ntelekelelo wengxolo enokuba zaziyenza kuba esi sandi sithi siyelele kwigama ukududuma. Sonke siyabazi ubukhulu besandi sokuduma kwezulu kwanoloyiko oluhamba naso. Sithi sazi ukuba abo babebambe iingxoxo bafakelwa uloyiko olukhulu seso senzo. Ukwasebenzise igama u-“duladula” nekusesinye sezithuthi ezikhulu ukumela ezo nqwelo zemikhosi lalingene ngazo apho elo qela. Lukho unxulumano lobukhulu babo kubukhulu bezo nqwelo bazimeleyo. Kwakhona ngokwazi inkangeleko yamalungu eqela elo limelwe ngala magqeleba ubukhulu booduladula buthi buphuhlise inkangeleko yabo. Amabhulu ngabantu abaziwayo ngokuba zizixhiphothi.

Kwalapha sithi sive ukuba ngoobani abo babehlasela kuloo ndawo. Umbhali usebenzisa elinye iqela lezilwanyana, amagqeleba, ukumela abo bahlaseli. Igqeleba lelinye igama likadyakalashe. Siyaziwa ke nesi isilwanyana ngamaqhinga aso. Ukuphawula ngozalwano phakathi kwawo neengcuka nako kuthi kuphuhlise ukuba ezi zilwanyana zimele elinye iqela labamhlophe. Abantu abazalanayo ke basoloko beba neempawu abafana ngazo. Kukho ngenene ukuzalana phakathi kodyakalashe kunye nengcuka ngenxa yamaqhinga ezinawo zombini ezi zilwanyana. Ngaphandle kobumhlophe bamalungu awo omabini la maqela siyazi ukuba abamhlophe bebonke basebenzisa ubuqhinga obukhulu ukuhlutha umhlaba

kwabamnyama baza bawenza owabo. USomana noDudumashe-Luthango (2007:49) kumbongo wabo othi, “Ivulwe umlomo iANC”, bayivelisile loo ndlela lathi lathathwa ngayo eli lizwe ngabamhlophe. Bathi:

Jace ade aqhawuka amatyathanga,
Awaqaleka ngemihla emibi yooBhambatha,
Ngenxa yobuqhetseba beentlanga ezimhlophe,
Ezazibanga ilizwe loobawo,
Zisiza neendlela zolawulo lwazo.
Iindlela esasingazani thina nazo.

Kulo mbongo siyeva ukuba zizo zonke iintlanga ezimhlophe ezabanga umhlaba kwabamnyama, akukho hlanga luthile, zonke zenza into enye. Ukuthiya kwakhe eli qela ngokuba ngamaGqeleba kukwahambelana neso senzo salo kuba olo hlaselo yayiliqhinga lalo lokuchithachitha ezo ngxoxo. Amagqeleba la ke amele iqela leAWB (*Afrikaner Weerstandsbeweging*). Kulwazi olufumaneka kwi-intanethi (1993:1) sithi sive ukuba lilo kanye eli qela elathi lahlasela eso sakhiwo. Kuthiwa:

Troops of the right-wing Afrikaner Weerstandsbeweging (AWB), led by Eugene Terre'Blanche, stormed the World Trade Centre near Kempton Park where the Congress for a Democratic South Africa (Codesa) was in session. The action was in protest against negotiations for a future democracy in South Africa. The invaders broke through the glass front of the building with an armoured car, then took over the main conference hall, threatening delegates and painting slogans on the walls, but left again soon after.

UMtuze uthi abonakalise iinjongo zolo hlaselo nezingqina oku kuthethwa kulo mhlathi ungentla. Uthi ngazo:

Okhuzayo uhlangene nezishwabulo ezivela kwelinye lalo magqeleba
ayelapho lisithi kanti abakenzi nto, basanyela nje umchiza, liseza kududuma ...

Kuthe kusacingwa ukuba leyo ingxaki iphelile bakuba besusiwe apho abanye babo bavalelwa suka gqi intloko yamagqeleba ikhwele inkabi yebhere enjani ukukhohlakala, yonda ngezo zilwanyana kwatsho kwalusaza.
(p.49)

Uyayiphuhlisa naye into yokuba ezona njongo ziphambili yayikukoyikisa. Intloko yamagqeleba athetha ngayo umbhali ngulowo wayeyinkokheli yeqela leAWB uTerre'Blanche neyayingayifihlisi into yokuba ayibafuni abamnyama. Ngalo mhlal wohlaselo lweWorld Trade Centre abanye abazokuhlasela beza ngeenqwelo zemikhosi kodwa yena wangena ekhwele inkabi yehashe. Yile nkabi yehashe athi umbhali libhere apha ebalini. Usikhethe sayifanela le nokheli esi silwanyana sayivelisa kakuhle inkohlakalo eyayinayo. Ibhere sesinye sezilwanyana ezoyikekayo nazo ngenxa yenkangeleko kwanokuqwenga kwaso. Umbhali apha uthi asebenzise unxulumaniso esayamanisa isimo sebhre kunye nesaloo ntloko yaloo mbutho.

Esinye seziganeko esathi sehla nesaphantsa sazichitha ezo ngxoxo kukugwintwa kwenkokheli yeengada uCliff Hayini, nemele uChris Hani, njengoko sesivile. Isenzo sokubulawa kwakhe sesona senza laxubayela nangakumbi ilizwe. Umbhali uthi,:

kwanqandwa amahali-hali amatsha-ntliziyo esithi mazilime ziye etyeni ukuba kuza kuhamba ngolo hlobo, kuthi kucetywa iingxoxo zoxolo kube kukho abanqolobi abahlasela ezinye izilwanyana ..."
(p.36)

Isibizo esithi, "amahali-hali" sakhiwe kwisikhuzo u-hayi. Uhayi ke ligama elisetyenziswa xa kukhalinywayo. Esi sibizo sithi sibonakalise ubunzima obabukho ukuzama ukuthomalalisa imisindo abathi baba nayo abamnyama ababesele befuna ukulwa ukuze baphindezele eso

senzo. Lo kaHani uyaziwa ngokuba phambili emzabalazweni yaye wayeyinkumanda yoMkhonto weSizwe. Umbhali uthi ayingqine naye loo nto ukubonisa ukuba abamnyama babephethwe emanyeni ngokubulawa kwakhe. Umchaza athi, “ ... bakhethe umpondo-zihlanjiwe kwicala lomzabalazo” (p.36). Oko kubonakalisa ukuba wayephume izandla kwelo cala. Ukulahlekwa yinkokheli enjalo ngokugwintwa kwakunako ukubacaphukisa abantsundu.

Umbhali uthi ukugwintwa kukaHayini lo kwadala iintetha ezahlukeneyo nathi ukuzibonakalisa: “Esi siganeko sawugqugqisa umzi wakwangada, kukho abathi le nto inonyawo lwemfene ...” (p.36). Abo babesenza ezo ntetho babengavumi ukukholelwa ukuba umbulali usithathe eyedwa eso sigqibo. Babenoluvo lokuba bakho abamhlophe ababesemva kwakhe kolo hlaselo koko basebenzisa yena ukuqabelisa ezo zicwangciso (p.36). Uphinda umbhali abonakalise ukuba esi siganeko asizange sichaphazele abamnyama kuphela koko nabo bamhlophe into eyayohlukile ziimvakalelo ababenazo. Uthi abamhlophe bona bafakelwa ixhala seso senzo, nalivelisa ngolu hlobo:

Kwelinye icala, umzi wakwangcuka wothuka wafa sisenzo esenziwe ngulowo ugwinte uCliff Hayini. Kwiindibano zabucala isikhalo sasisinye sisithi lowo wenze esi senzo sobudenge uzisele umzi wonke wakwangcuka irhola, unika iingada isizathu sokuphindela eziqwayini nto ke leyo kungasekho bani uyinqwenelayo.

(p.36)

Abamnyama benemisindo nje, kwelinye icala nabamhlophe abonwabanga. Nabo babeyiqonda into enokuhla yaye besoyikisela ukuba kungaliwa. Umbhali uthi aphawule ngokudlula kweso siganeko kungadanga kuliwe kodwa egxininisa ububi baso. Uthi: “Sadlula eso sithwakumbe singadanga silizubele ilizwe kwimpalalo-gazi naxa nje

kwaphantsa kwaqhawuka unobathana” (p.38). Siyabona apha ukuba abamnyama bakwazi ukulugcina ucwangco banqandana bevana kwangabikho mpindezelo noxa nje babekhe bakho abafuna ukushiya ezo ngxoxo kuliwe. UHani naye simbona ebelelona likhulu idini kanye sele isondele inkululeko.

5.7 Iinguqu nokunye okuphawulekayo kule nkululeko

Sele ingamashumi amabini eminyaka eli lizwe loMzantsi Afrika lizuze inkululeko. Oko sathi sayifumana ulawulo lwaba kwabantsundu beli. Ukungena kweli qela lilawulayo zibe liqela iinguqu ezithe zabonakala. Uicolori (1998:25) uthi ngoloyiso lweli qela:

The Victory of the National Congress in the 1994 elections meant that things would be changed to improve living conditions and opportunities for the majority of South Africans.

Ukutshintsha kolawulo kwakujongwe ukuba kuya kuza notshintsho nakwindlela ekuphilwa ngayo kweli. Inkululeko ingene ize kutshintsha ulawulo olwaluphantsi korhulumente wengcinezelo. Le nkululeko umthombo wayo yingcinezelo. Idabi lomzabalazo yayikukukhulula abantu ebukhobokeni bokucinezela ngabanye. Uicolori (1998:6) uthi xa kubaliswa ngenkululeko yeli kuyanyanzeleka ukuba kujongwe emva kukhangelwa unobangela wokuba side sithi sikhululekile. Uthi:

No discussion of South Africa is complete without a discussion of apartheid. Apartheid defines everything that South Africa was in the past and is today.

Siyakuqaphela ngenene oko kule mbali ibhalwe nguMtuzi. Ezi nguqu zibonakalayo bezitshintsha okwenzeka ngaphambili. Umbhali ubhale le noveli ejonge iminyaka elishumi yokuqala yale nkululeko. Uphawule ngokwenzekileyo ngelo thuba elizweni. Uchaphazele

imiba eyahlukeneyo ethe yaqapheleka kwesi sigaba solawulo. Uvelise ezi zinto ziqapheleka kuye wonke ubani yaye uthethe ngazo ngokuphandle kanye ngale ndlela zibonwa ngayo luluntu. Uhlomle ngezinto ezintle ezenziweyo naphawula athi ngazo, "... noko zazikho izinto ezicacileyo ezibonakalisa umahluko elizweni, kunjalonje ziliqela" (p.89). Uzivelisile izinto ezincomekayo kulo rhulumente. Zibonakala nangakumbi ezinye zezinto ezenziweyo nanjengoko bekulungiswa iziphene zorhulumente ongaphambili luphawuleke lula ke utshintsho.

5.7.1 Okuncomekayo

Zininzi izinto asixelele ngazo umbhali ezincomekayo ngale nkululeko. Konke oku akubaluleyo zizinto abanobungqina ngazo abemi beli. Yonke loo nto ayikhankanye njengenguqu iyabonakala ukuba idalwe kukutshintsha kwemithetho. Umakulinganwe oze nenkululeko waqinisekiswa ngokususwa kwaloo mithetho yayicinezela abantsundu. Umbhali ubonakalise ifuthe lolo tshintsho kubomi boluntu.

5.7.1.1 Ukutshintsha kwemithetho

Imithetho yobandlululo yimithetho eyayingathandeki kuluntu ingakumbi kwabantsundu. Iyazeka kuye wonke ubani ukuba ngenxa yayo abantsundu babesiva intlungu nobunzima. UXozwa kwakumbongo wakhe othi, 'Lala kooyihlo nawe ke Apartheid' ofumaneka kwincwadi ebhalwe nguMtuze noKaschula (1993:123) usizobele ububi baloo mithetho. Uthi:

Ngumfo ongathi unobubele noxa etshica imithetho enuka iqaqa.

Umthakathi omdala obehleli esihlalweni sengcinezelo.

Ebebezela ngumsindo, ebhodl' amadangatye okuhlala
ngokwahlukana.

Into yona ebisahlula izithandani ichith' imitshato ngenxa yebala...

Ububi bale mithetho ubufanisa nevumba leqaqa. Iqaqa sisilwanyana esaziwa ngokuba nelona vumba libi. Usebenzise lo mfanekiso ukubonakalisa ukuba yayingathandeki yaye ingafanelekanga ukuba isetyenziswe eluntwini loo mithetho. Umthakathi akwayifanisa naye ngumntu ongathandwayo ngenxa yokuba waziwa ngokubulala ngobugqi anabo. Le mithetho yayinetyhefu yokubulala isizwe esimnyama. Yayinganeli ukusibulala ngokusicinezela koko babebulawa abantsundu ngabo bamhlophe. Umbono womlilo awusebenzisayo wongeza ubungozi baloo mithetho. Athi amadangatye akufika emntwini amtshintshe. Abantsundu babesiva intlungu besitsha ngumlilo wemithetho yengcinezelo. USomana noDudumashe-Luthango (2007:51) nabo baphawule ngobubi baloo mithetho xa bathi:

Zangena ezi zigxoshonxa sele zigxashiza,
Kuba zazinanisene nengxaki yeengxaki,
ukuphunyezwa kwemithetho eyakha yamibi.
Yaphunyezwa iPopulation Registration Act,
Yaphunyezwa nayo iGroup Areas Act,
Yaphunyezwa yaphumelela nayo iBantu Education Act, ...

Ezi zona iimbongi zide zimana ukusinika imizekelo yamagama aloo mithetho ngolwimi olo yayithiywe ngalo. Ukufika kwale nkululeko yabhangiswa yonke loo mithetho ngenxa yobubi bayo obabusohlutha ubuntu kubantu abantsundu. Kwaba kukuphela kobo bubi bangaphambili; yaye yaphucuka nendlela yokuphila, bonwaba bonke abantu. Kuphawulwe

ngokubhanga kweminye yale mithetho apha kule noveli kaMtuzi nekuhlonyulwe ngayo kulo mhlathi ulandelayo:

Izilwanyana ebezibukulwa zazikwazi ukutshata iingcuka, zikwazi
ukuhlala ezidolophini ezazingavumelekanga ukuba zihlale kuzo ngaphambili,
zikwazi nokungena kuso nasiphi na isikhundla somsebenzi ngaphandle
kokucalulwa. Zazingena kwiminyango eminye neengcuka, iphelile into yokufuneka
ziqhaqhatheke zifole kwimbotyana engaphandle kwikhefi neendawo zokuthengisa.
Kwimizi yokuzonwabisa nakwiindawo zokudlela kwakungekho calucalulo,
kungenwa nje ndawonye zizo zonke izilwanyana.
(p.89)

Umthetho *iProhibition of Mixed Marriages Act*, ngomnye wale mithetho ikhankanywe apha ngasentla nowathi wabhangiswa. Umbhali uthi asibonise indlela eyayingafunwa ngayo ngabamhlophe ngexesha localucalulo into yokutshatwa kwabamnyama ngabamhlophe. Uzoba loo mbono ngokusebenzisa igama “ebezibukulwa”. Ukubukula sisenzo esithi senziwe yimazi yenja xa izama ukulumla imibundlwana. Ithi iyilume kabuhlungu ukuyibonisa ukuba ayifuni isondele kuyo ukuze ingaphinde ifune ukwanya. Ihlukanisa amantshontsho nento esayithanda. Sithi sicacelwe yindlela olwalungafunwa ngayo olo manyano phakathi kwezi ntlanga kwada kwamiswa umthetho owawuqinisekisa ukuba azibakhi ubudlelane obulolo hlobo. Kwakusahlukaniswa abathandanayo beviswa intlungu kuphikiswa oko kudaliweyo nokwakuthintelwa ngomthetho.

UChristie (2000:20) uthi xa echaza ezona njongo zokuphunyezwa kwaloo mthetho: “*The Prohibition of Mixed Marriages Act (1949) ... made marriages between whites and people of other colour illegal.*” Phantsi kwalo mthetho kwakunzima kwabo babethandana bengengabohlanga olunye. Kwakufuneka babufihle obo budlelane babo kungenjalo bajongane nomthetho.

Umbhali uthi ukungena kwenkululeko kwavuleleka izilwanyana ukuba zikwazi ukutshata iingcuka. Akazibizi ngamagama ezo zilwanyana zathi zafumana loo nkululeko. Ukungazibaluli ngamagama kwakhe ezinye izilwanyana ezi kwenza ukuba iingcuka zibe ngathi azilulo udidi lwesilwanyana. Kwenza kubonakale ngathi zizo ezazinobubhetele kunezinye nekuyinto eyayisenziwa nguloo rhulumente wangaphambili. Abamhlophe ngabona babesenziwa bhetele kunezinye iintlanga. Ukuvuleleka kwezinye izilwanyana umbhali ukubeka inge yinyoba enkulu ezayenzelwayo zisenzelwa inceba yokunikwa into eyayizinqabele.

Umthetho *iGroup Areas Act*, owawuhlalisa abantu ngokobuhlanga babo ukwathintela abantsundu ezidolophini nawo wabhangiswa. UChristie (2000:20) uthi ngalo wona umthetho:

The Group Areas Act (1950) which allowed the government to implement physical separation between races and thus made separate residential areas. Coloured, African and Indian communities could be and were often moved to different, typically inferior residential areas.

Kusekupheleni kwalo mthetho apho abantsundu bathi bakwazi ukuhlala nakwiindawo ezazisakuhlala abamhlophe. UBopela noLuthuli (2005:235) bevelisa oko kukhululeka bathi: “Blacks were buying houses in formerly “whites only” areas and the residents had no option but to reluctantly accept them as neighbours”. Utsho engqinelana nombhali ukuba babehlala naphi apho bathanda khona yaye besiya kanye kuloo mimandla babesakuthintelwa kuyo. Abantu bonke batsho bakwazi nokuhamba kuyo yonke indawo ngokukhululekileyo. Laye laphela ixhala lokuvalelwa kuba ubani engaliphathanga okanye engenalo ipasi. Ukutshintshwa kwendlela yokuhlala yoluntu kuqatshelwe nangokwakwenziwe

ngomthetho wengcinezelo, iLand Act, owadala ukuba imihlaba ethile inikwe abohlanga oluthile. Abantu babefuduswa, abamnyama besisiwa kwezona ndawo zingenamveliso. U-Icolori (1998:6) uthi ngoku:

The mandated separation of South Africans by racial group, under apartheid, resulted in 75% of the indigenous population being forced from fertile, productive land and made to live on 13% of most unproductive land.

Ukulungisa loo nkqatho urhulumente waye wayila iNkundla yoBango-Mihlaba. Umbhali uthi eli nyathelo laluvuyisa uluntu oluninzi. Utsho esithi:

Hayi ke zabhiyoza kwasa izilwanyana ebezicinezwe kuba ngoku ziza kwazi ukubanga imihlaba yooyisemkhulu bazo eyarhwatshilizwa ngabagangqeli kwiindawo ngeendawo.
(p.71)

Imibhiyozo zizinto eziqhelekileyo xa abantu befuna ukuvuyisana nento ethile abathe bayizuza. Le nkundla yayisenza imbuyekezo kwabo babenelungelo kuloo mihlaba nokwakubenza bachulumance yiyo. Abo babohluthwe ilifa labo lemihlaba baye bafumana ukuba ngabanini bayo kwakhona. Ubumnini mhlaba yinto enokuvuyelwa nangubani na. Wonke umntu uyanqwenela ukuba nezinto zexabiso eziquka ukuba nomhlaba.

Omnye umthetho awuvelisileyo umbhali owathi wabhangiswa ngulowo wawaziwa ngokuba yiSeparate Amenities Act. UChristie (2000:20) uwuchaza enjenje wona loo mthetho:

The Separate Amenities Act passed in 1953 which stopped people of a different "colour" from sharing public amenities such as toilets, cinemas, restaurants, hospitals, schools and more. This was to stop different racial groups mixing with each other.

USomana noDudumashe-Luthango (2007:51) nabo bayasixelela ngokucalucalulwa kwabantu kusetyenziswa lo mithetho. Bathi:

...
Yabhalwa imibhalo evalayo ngombala,
Kwathiwa abangemhlophe bodwa ngapha,
Kwakhona nokuthi abamhlophe bodwa ngapha,
Ezibhankini eziposini kwiindawo zokulindela,

UMtuze uthi asiphindise kwimihla ekwakusagquba loo mithetho. Ubonakalisa umkhethe owawukho egxininisa ngegama “ukuqhaqhatheka”. Usenza sibe nombono olusizi wokubekwa kwabantsundu ngaphandle begodola bodwa bekhethiwe. Sithi sibe nomfanekiso womntwana oyinkedama ongenamntu umthethelelayo ebekwe phandle ukuze abethwe ngamaqhwa esohlwaywa ngento angayaziyo. Abamnyama babebekwa bodwa bekhethwa ngenxa yebala labo. UMTuze uphawula encoma inkululeko ngokwenza umanyano phakathi kwezi ntlanga. Usebenzisa indlela enobuchule ngokuthi angasiniki amagama ale mithetho koko abonakalise amandla ayo eluntwini. Singabafundi sithi siloleke sifune ukuqonda ukuba zaziqinisekiswa njani zonke ezo zinto asixelela ukuba zazisenzeka. Sitsho silufune olo lwazi ngale mithetho.

Ikwakho neminye imithetho efana neyayitshintsha inkqubo kwezemfundo kwakunye neyabasebenzi athe wathetha ngayo umbhali. Kuyo yonke ubonakalise indlela ethe yaphucuka ngayo intlalo yoluntu jikekelele ngenxa yayo. Kumba wezabasebenzi uthe waphawula ukuba uluntu lwathi lwavulwa amehlo ngokumiswa kweNkundla yezabaSebenzi (*Labour Court*) baza bafundiswa ngayo. Uthi batsho baziqonda nabasebenzi ukuba banendawo apho imicimbi yabo yayiza kuchotshelwa khona. Yonke le nto ihambe

nokuphuculwa kwemivuzo yabo kuseenziwa umakulinganwe kwabo benza umsebenzi omnye nofanayo. Kurhulumente wangaphambili abantu babehlawulwa ngokwebala kwanangokobuni babo. Abamnyama ngabona babefumana imivuzo ephantsi. Abesetyhini nabo babehlawulwa ngaphantsi kunamadoda. Yenye yezinto ezabavuyisayo abo babehlawulwa ngaphantsi nathi ngayo umbhali:

Kube mnandi kwathi ngco kwakuvela nemithetho ethi isilwanyana asinakuhlawulwa ngaphantsi komvuzo othile oqingqiweyo. Ngaphaya koko kufuneka sihlawulwe imali yekhefu, sinikwe ithuba lokukhe siphumle, kuqingqwe namaxesha aqinisekileyo okuphangela, sinikwe nekhefu lokungaziva mnandi ngaphandle kokuhlawulelwa ngumqeshi umrhumo wokunceda mhla saphulukana nomsebenzi, into ekhunyushwe kwathiwa yiUIF ngabasemagunyeni. Abasetyhini bavuye bagcoloda kwavela into ethi iphelile into yokuxhatshazwa kwabo, bahlawulwe imivuzo enganeno kweyamadoda kodwa besenza umsebenzi ofanayo kunjalonje ubukhulu becala bewenza bhetele nakuloo madoda kuba bona abanabhabhalaza ngemiVulo. Kuxhelwe eXhukwane kwathiwa akukho msebenzi nduna namsebenzi mazi kunjalo nje kumiswe amanani ekufuneka kufikelelwe kuwo ukubonisa ukuba abasetyhini bayawanikwa amathuba empangelo. Hayi ke lona ikhefu lokubeleka litsho lazalwa ngokutsha ilizwe lezi ntokazi kuba ziza kuyeka ukuphulukana namalungelo azo emisebenzi nemfundo ngenxa yokuba zisuke zanzima, ibe le ndoda yenze nzima ingayekanga emsebenzini okanye esikolweni.
(p.70)

Abasebenzi nabo batsho bakwazi ukuba namalungelo ukuze kungabikho abacinezelwayo ngabaqeshi. Inkululeko yazisa umakulinganwe kungajongwanga hlanga. Kurhulumente wangaphambili kwakukho imisebenzi ethile eyayibekelwe abohlanga oluthile. Kwakunqabile nokufumana umntu ontsundu okwisikhundla esiphezulu. Kule nkululeko kuye kwafakelwa umthetho omtsha okuthiwa yiBEE (*Black Economic Empowerment*). UM'Paradzi noKakula (2007:1) bathi ngeenjongo zale BEE:

Black Economic Empowerment ... is an initiative that aims to spread economic benefits to a broad base of previously disadvantaged persons in South Africa.

Ngalo mthetho mtsha kwaye kwavuleleka amathuba amaninzi, abamnyama nabo bakwazi ukungena kuso nasiphi na isikhundla. Abantu baqeshwa ngokwezakhono abanazo ingekuko ngokwebala. Abasetyhini baye bakwazi nabo ngoku ukufumana izikhundla eziphezulu nezazisakuba zezamadoda. Ukuphuculwa kwekhefu lokubeleka kwatsho ukuba umntu uyakwazi ukuba nosana ephangela kuba ngaphambili wayethi akukhulelwa ubani ube uphelile umsebenzi ingakumbi ukuba akatshatanga. Kwakukhe kwakho nethuba apho owasetyhini wayethi akutshata angaphinde aqeshwe ingakumbi ukuba ebesebenzela urhulumente. Kwakusenziwa oko ngelithi unendoda emele ukuba imondle. Inkululeko isuse yonke loo ngcinezelo yabapha amalungelo.

Eli khefu lokubeleka likho nasezikolweni ngoku. Abafundi abangamantombazana bayavunyelwa ukuba baqhubeke nezifundo zabo nokuba bakhulelwe. Kuthi ke xa beneenyanga ezintandathu bathathe ikhefu babuye bazokugqibezela loo nyaka bakuba bebelekile. Eli nyathelo sinokulitolika kubini, ukunikwa kwamantombazana ithuba lokuba afunde angalibaziseki ngenxa yokukhulelwa. Kwelinye icala sinokulibona njengento ekhuthaza ukukhulelwa kwawo kuba akukho xinzelelo alufumanayo esikolweni, awanaxhala lakuphulukana namalungelo okufunda.

5.7.2 Amakhwiniba awaphawuleyo umbhali

UMtuze nanjengoko etshilo kwintshayelelo yakhe ukuba le ncwadi sisigxeko-sincomo-sihlekiso uphawule nangezinto ezikhwinisayo kulo rhulumente. Simbona njengowenze uludwe lwezikhalazo kunye nezigxeko koko ezibhala phantsi. Uthetha ngala makhwiniba kuncwadi nokunokudala ukuba athi nalowo ubengaqapheli abone akuba eyifundile le ncwadi. Ngokubhala kwakhe uzama ukufikelela kubantu abaninzi. Akanelanga ukuzidwelisa nje ezi zikhalazo koko ubonakalise nefuthe loko aphawule ngako. Ziliqela izinto aphawule ngazo asilela kuzo urhulumente nezithi zingabonelisi abantu.

5.7.2.1 Izithembiso ezingafezekiswayo

Phakathi kwemiba athe wayiphakamisa umbhali kukungafezekiswa kwezithembiso ngurhulumente. Ezo zithembiso zezo zikhutshwa xa kusondela ulonyulo. Phambi kovoto naluphi amaqela ezopolitiko athi aphume ukuya kugaya iivoti esenza izithembiso eluntwini. Ayizizo zonke izinto ebekuthenjiswa ngazo ezithi zibe nokuphumelela. Umbhali ubonakalise indlela abathi bazive ngayo abantu kwakungafezekiswa oko bebethenjiswa ngako. Ukubonakalise oku ngokusizobela umoya wabavoti ngethuba kwakuza kubanjwa ulonyulo lwesibini kweli. Uthi:

Baninzi abawungelekayo zezi ntetho kuba uvoto lwesibini lufike umzi ukhwina kanobom, izinto ebekulindeleke ukuba zenzeke zingakhange zenzeke ncam okanye ngokupheleleyo. Amaqela aphikisayo eekati neengcuka ayengayekanga ukukhonkotha ehlaba amadlala kwinto yonke eyenziwa ziingada esithi akazange abubone ububhutyu obunjalo.

(p.87)

Siyeva ukuba amaqela aphikisayo ngawona ayethetha phandle ngokungakhohiseki ngendlela elalikhokhele ngayo iqela elilawulayo. Umbhali usebenzise isenzi “ukukhonkotha” xa evelisa indlela ayekhalaza ngayo la maqela. Simbona apha esebenzise izandi ezingahambelaniyo nezi zilwanyana athetha ngazo. Iikati neengcuka azikhonkothi. Sisandi esenziwa zizinja eso. Inja iye ikhonkotha ukoyikisa utshaba okanye umntu engamqhelanga. Maxa wambi iyakwazi ukukhonkotha nantoni na eyibonayo kungekho nasizathu, iyisukela ibaleka nje emva kwayo ingade iyilume. Sibona la maqela aphikisayo esenza nje isankxwe kungekho nto ingaphaya anokuyenza. Kanye ngokufana nezinja isenokuba ayehlaba ikhwelo evelisa oko kungahambi kakuhle, ayesenako nokuthetha nje ngezinto kuba ekwicala eliphikisayo engenakuvuma yonke into eyenziwayo. Konke oko yayikwayindlela ayeveza ngayo ukugqwidiza kukarhulumente ukuze nawo afumane ukuxhaswa ngabavoti kulonyulo olulandelayo.

Umbhali ukwasebenzise namagama “amadlala” kunye no- “ububhutyu” ukuchaza indlela elalibonwa lisoyisakala ngayo iqela elilawulayo ngamaqela eekati naweengcuka. Igama amadlala lithetha ukuba kwakubonwa iimpazamo koko kwakusenziwa. “Ububhutyu” bona balatha ukwenziwa kwezinto ngobutyhakala. La magama abonakalisa amabala amabi athi abekwa urhulumente nokucacisa ukuba oko kwakusenziwa kwakungalukholisi uluntu. Okunye okutsala umdla koku kungafezekiswa kwezithembiso akuvelisileyo umbhali kukuba athi la maqela ayegxeka ngaweekati neengcuka. Sesiqonda ukuba amaqela eekati ngalawo anamalungu angabantu abantsundu ize lawo eengcuka ibe ngabamhlophe. Ngokubalula la maqela uzama ukubonakalisa ukuba ezi ziphene zibonwa kwiinkalo ezahlukeneyo ngabantu abohlukeneyo. Uphuhlisa ukuba kwakungonelisekanga umntu

wonke ingekuko ukuba abohlanga oluthile. Sibona kugxekwa ngokufanelekileyo ingekuko ukuba kugxeka iqela elithile elichase loo nto iqhubekayo.

Ukungafezekiswa kwezithembiso kudala ukuba uluntu lube nento eninzi yokugxeka naloo nkxaso bebeyinika iqela elilawulayo ihle. Umdla wokubeka abantu ezikhundleni uye uphele kuba kungekho nto bayizuzayo abavoti. Ukuhla kwenkxaso ngakwiqela elilawulayo kweli umbhali ukuvelise ngokuphawula ngeziphumo zolo lonyulo lwesibini. Uthi ngazo: “Ziphume iziphumo zilibeka phambili iqela leengada zoqobo ... naxa zingasifumananga isininzi sesibini kwisithathu” (p.154). Uphawula ngomyinge ongazange ufumaneka ukubonisa ukuba nangona laphumelela eli qela kodwa kwakungekho lula. Oku kubonakalisa ukuba baya becutheka abantu abalithandayo nabakholisekileyo koko lalikwenza. Yindlela agxeka ngayo ukungakhathalelwa kweemfuno zabantu bade bangafuni nokuzibandakanya kuloo nto ibanika elikhulu ilungelo, ukukhetha inkokheli abayifunayo.

5.7.2.2 Ukutshintshwa kwamagama eendawo nezitalato

Ukutshintshwa kwamagama eendawo kwanezitalato kwaba yinxalenye yale nguqu. Kwaqwalaselwa amagama ayesetyenziswa kurhulumente wangaphambili aza amanye awo atshintshwa. Urhulumente wabona ifanelekile into yokuba iindawo ezithile kwakunye nezitalato zinikwe amagama amatsha. Yaxhaswa loo nkqubo ngelithi lawo ayekho ayesagcine imbali yengcinezelo. Ingxelo yeDaily Maverick (2012:2) efumaneka kwi-intanethi ithi ngeenjongo zokutshintshwa kwala magama:

At its core, changing street names is a “vehicle for commemoration”. It is a form of a symbolic reparation for human rights abuse. It also serves to construct a politicised version of history. In a fractured society changing names can also be considered as a mechanism of transitional justice. As a form of symbolic reparation street names can assist in restoring dignity and public recognition to victims.

(<http://www.dailymaverick.co.za/article/2012-03-29-south-africa-the-return-of-the-name-changing-cliffhanger/#.UtPJY3xtCA>. Downloaded 14 January 2014).

Ihambisa ithi le ngxelo xa kuphawulwa ngomthetho owathi waphunyezwa ukugunyazisa ukutshintshwa kwala magama kweli:

The Geographical Names Act of 1998 is not only a law of this country [South Africa] but an essential part of transformation. It is a legislative process intended to redress historical imbalances and thus contribute towards eradicating a history fraught with oppression and forge, instead, a national identity to which all South Africans can ascribe.
(p.3)

Yaye iyinto entle leyo kuba ngaloo ndlela kwakuwongwa abo babezabalazela le nkululeko. Izitalato neendawo ezininzi zaye zabizwa ngamagama eenkokheli ezaziphambili. Incomeka injalo loo nkqubo kodwa yadala ukubethabethana kwezimvo okuninzi. Abantsundu babeyixhasa ngelixa yayichasiwe ngabamhlophe. UMtuzi uthe wavelisa oko kungaboni ngasonye ngokudala ingxoxo. Siyaziva izimvo ayenazo onke la maqela. Wenze abamhlophe yangabo ababeyibona njengenkcitho. Uthi ukuvelisa olo luvo lwabo:

Zihleli phantsi iingcali zeqela eliphikisayo zazibala iindleko zokuguqula elo gama. Zothuse wonke umzi xa zisithi loo nkcitho ibinokwakha isixeko esingangoMdantsane, izilwanyana ezingamawaka-waka zifumane iindawo zokuhlala. (p.77-78)

Wenze iqela eliphikisayo langathethi nje ngomlomo koko lade lathatha noxanduva lubala iindleko ukuxhasa izimvo zalo. Iziphumo zophando naluphi na zenza ingxoxo iphatheke

kuba lowo uxoxayo uba nento yokuqamela. Eli qela ulenza libe nobungqina obuphathekayo ukuze wonke umntu abone ukuba lalifanele ukuyichasa loo nkqubo. Usenzela umzekelo ngokwakhiwa koMdantsane ukuze nathi sibe nokuthelekelela umyinge wemali eyathi yasetyenziswa. Singabafundi sithi sibe nomfanekiso wazo zonke iindleko zokumiswa kwesixeko. Sitsho sibone ukuba zininzi ngenene ezo mali kuba ukwakhiwa kwesixeko ngumsebenzi omkhulu kakhulu. Zininzi izinto ezibandakanywayo ekwakhiweni kwaso nezifuna imali eninzi. Xa utshintsho lwamagama elufanisa nokwakhiwa kwesixeko kucacisa mhlophe ukuba yayinkulu loo nkcitho. Uthi avelise uluvo oluphikisana noko kwenziwa zezo ngcali zabachasi nulusithatha lusiphindise kokwakusenzeka kurhulumente wangaphambili. Oku ukuvelisa ngamazwi esithethi esaye saphawula ngaloo ngxelo yazo. Sithi:

Ibilinde ntoni ingakhi loo mali xa kanti kukho imali engako enokusetyenziswa engachithwanga yonke le minyaka niphethe? Akuthi mininzi imiDantsane enokwakhiwa ukuba akuguqulwa magama?
(p.78)

La mazwi siwabona egxeka ebonakalisa ukuba nangaphambili kwakungekho nto ibhetele eyayisenzelwa uluntu. Esi sithethi sithi sibonakalise ukuba aba bantu babevelisa uluvo lokuxhaswa kwabantu nabo ngexesha kwakuphethe bona babengenankathalo. Sitsho siqaphele ukuba xa ubani engekho elulawulweni kulula ukugxeka abo basezintanjeni. Aba bantu babona inkcitho nabo imali abazange bayizisa eluntwini.

5.7.2.3 Ukudendwa kwabasebenzi nokunqongophala kwemisebenzi

Ukunqongophala kwemisebenzi yenye yezinto eziye zayingxaki kweli. Inani labantu abangaphangeliyo liye likhula. Kuhlala kuthenjiswa ngokudalwa kwamathuba emisebenzi kodwa amanani abantu abangaphangeliyo aya ekhula. Umbhali ukuvelisile oku ngokwenza umzekelo ngabantu ababeqeqeshelwe ubutitshala kodwa behleli phantsi naloo mfundo yabo. Oku ukuvelise ngokuphawulwa ngumbalisi emva kwentetho yomnye wabantu ababeziititshala. Uthi:

“Akukho nto ibuhlungu njengokungaphangeli kodwa uphethe isiqiniso esithi uqeqeshwe gqibi kuloo mba uwufundeleyo,” lingqinile ixhego lekati xa libona kusenzeka yonke loo nto kunjalonje lisitsho ngamava kuba lalikhe layihamba loo ndlela, iititshala ziqeshwa ezigaraji kuba kwakungeko msebenzi wabafundisi ntsapho, ...”
(p.95)

Umbhali usebenzise lo mzekelo ukuzoba lo mfanekiso wokunqongophala kwemisebenzi. Ukhethe indawo engadingi nemfundo apho bathi baziqeshise kuyo ootitshala ukuze kuphuhle oku kunqongophala kwayo. Ukhethe eyona ndawo iphantsi apho abantu babethwa ngamaqhwa xa baphangeleyo ukubonakalisa ubuhlungu obudalwa yile meko. Ootitshala abaphangela kumagumbi okufundela xa bathe baqeshelwa oko bakufundeleyo baxolela imeko yokuphangela bephandle. Sikwayiqonda singabafundi nento yokuba iigaraji azihlawuli mivuzo ibhekele phi kodwa abantu bathi befundisiwe bamkele loo ntwanana bayifumanayo. Le nto ibonakalisa ukuba ngenxa yokulangazelela ingqesho bathi bamkele nokuba ngumsebenzi onjani na kunokuba bahlale bangenzi nto.

Umbhali ukwabonakalise ukuba urhulumente ube nalo igalelo ekunqongophaleni kwemisebenzi ngenxa yeenkqubo athi weza nazo ezathi zadala ukuba abanye abasebenzi bashiye bambi bayekiswa imisebenzi. Endaweni yokuba kuphuculwe amathuba emisebenzi kwasasazwa abo babekho bambi badendwa. Kuqalwe ngenkqubo yofuduso (redployment) nathi ngayo umbhali:

... isilwanyana ebesikade singqendevu esikhundleni kwiminyaka yengcinezelo besinikwa kuqala into ekhunyushwe kwathiwa yi*redployment*. Loo *redployment* yayikuthatha iyokulahla kwenye iofisi maxa wambi kude lee nekhaya.
(p.93)

Umbhali usebenzise igama “esingqendevu” ukubonakalisa ukuba ngaphambili abantu babeziphangelela bengenaxhala. Ukungqendeva kukuhlala uziphumlele. Ngokolu luvo ufuduso olo lwenza utshintsho kwisimo esasifudula sikho. Lwalungathandeki kuba lwafika lwabaphithizela kakhulu abasebenzi, bangaqiniseki nangaleyo babesele bekuyo imisebenzi. Umbhali ukwenze umzekelo wolu fuduso ngokwakusenziwa kwakwisebe lezemfundo. Le nto yenzeke kuwo onke amasebe karhulumente koko umbhali ukhethe ukwenza umzekelo ngeli sebe. Oko unokuba ukwenze ngenxa yokuba eli sebe ilelona lisisiseko elizweni. Xa kuphuculwa abemi belizwe esona sixhobo sisetyenziswayo yimfundo. Isizwe esifundileyo siyakwazi ukuzimela kuba kwizinto ezininzi kufuneka iingcali neenkqubo-buchopho ezithi zilolongwe, zifuthwe ngemfundo. Ukufuduswa kootitshala kwadala unxunguphalo kubo nanjengoko babekufanisa nodendo nangona babengakhutshelwa ngaphandle kwesebe eli. Iinjongo zenkqubo le zazintle kuba ke ayibukeleki inganyamezeleki into yokuba kubekho abantu ababulalekayo bonganyelwe ngumsebenzi kube kukho abohlulelana ngomsetyenzana ongephi babe bonke befumana imivuzo efanayo. Urhulumente wayezama ukuba umsebenzi

wabiwe ngokulinganayo. Iziphumo zoko azizange zincumise noko, basuka abasebenzi bahlala exhaleni. Umbhali usizobele ngolu hlobo ngolo fuduso:

Ibe mbi nangakumbi imeko xa le *redployment* ingena nakwiititshala ... Le *redployment* iveze into ethi iititshala zizalise ndawonye kuba kukho iindawo apho kungekho zititshala, ngeso sizathu kuza kufuneka zichakwe ngurhulumente kuba azikwazi kuzichaka ngokwazo.
(p.93)

Ukwaphawule nangenkqubo eyathi yalandela kufutshane kule. Yona le singayibona njengenyoba eyayivulela abo babenoloyiko lokuqhubeka besebenza phantsi kwalo rhulumente ingakumbi abamhlophe. Yayivuleleke kuye wonke ubani owayefuna ukwenza oko ingakhethe budala. Kuthiwa ngayo yona le inkqubo:

Abakwizithuba eziphezulu ezifana neerhorho zeekati neengcuka ekwakusithiwa ngabalawuli ukunyuka ukuya kubalawuli abakhulu nabalawuli-jikelele babenikwa into ekuthiwa yi*severance package*, sihambe isilwanyana siyokuzityela amaqhosha eebhatyi zaso kowaso nokuba sincinane kangakanani na ngeminyaka.
(p.93)

Siyabona ukuba ezi nkqubo zombini zinokubonwa njengendlela ebekugxothwa ngayo abasebenzi koko ngendlela apha ephucukileyo. Inkqubo yofuduso yeyona yenza abasebenzi abaninzi ababevumelekile ngokwemiqathango eyayibekiwe balandela le yesibini beshiya imisebenzi bethatha iimali zabo ngenxa yexhala lokungazi ukuba apho baya khona baya kufika kunjani na kwanokungaqiniseki ngekamva labo emisebenzini. Ixhala labadudula bashiya kodwa lidalwe ngurhulumente ngezo nkqubo zakhe.

5.7.2.4 Umsantsa phakathi kwabamhlophe nabantsundu

Umsantsa ophakathi kwabamhlophe nabamnyama yinto eyayidalwe ngenjongo ngoorhulumente bangaphambili. Yayiyindlela yabo yokuqinisekisa ukuba abamnyama bahlala becinezelekile ukuze basoloko be bathobele abamhlophe. UAbrahams (2010:496) ecaphula noJenkins uthi ngaloo mithetho yobandlululo eyayiqinisekisa lo msantsa:

*The policy of apartheid had vested power and privilege in the white minority for decades ...
Jenkins describes apartheid as a system comprising two ideological themes of white supremacy
that attempted to guarantee racial peace and maintain pure white race ...*

Usaqapheleka lo msantsa nakulo rhulumente nangona imithetho iphakamisa umakulinganwe. Namhlanje akusekho mithetho iyidalayo le meko kodwa kusenzima ukusivala eso sikhewu sasivuliwe ngelo xesha lobandlululo. Ubonakala ngokukodwa lo msantsa xa kuqwalaselwa imo yezoqoqosho kweli. Uphawule umbhali ngomsantsa obonakalayo phakathi kwabo bangamahlwempu nabazizityebi. Oko kuchaphezela indlela abaphila ngayo abamhlophe nabantsundu kuba kusaphawuleka ukuba abamhlophe ngabona bafumileyo nanamhla oku. Ukubeka ngolu hlobo oku:

Kuye kuba nzima ngokuba nzima naxa yona inkululeko itsho kwamnandi
elizweni, olambayo walamba kamnandi, nohluthayo wahlutha kamnandi
engahlutshwa ngabalambileyo.
(p.110)

Uphindaphindo lwegama u-“nzima” lugxininisa le meko. Uphinde umbhali wasebenzisa uchasaniso, “olambayo walamba kamnandi, nohluthayo wahlutha kamnandi”, olulandela emva kolu phindaphindo. Ngalo uzoba iimeko ezahlukeneyo ekuphilwa phantsi kwazo ngabemi beli ukuze kubonakale ukuba kuphilwa ubomi obungafaniyo kakhulu kodwa

abantu bekwilizwe elinye. Simbona apha ebumgxeka urhulumente ngokuyeka abantu bangalingani kodwa kube kusithiwa inkqubo ikhuthaza ukuba kulinganwe nguye wonke umntu. Ubonakalisa ukungaqwalaselwa kwayo le meko ngokuthi athi buya bukhula ubunzima. Uyayigxeka into yokuba kubekho abahlumayo lo gama abanye besiya besokola ngakumbi.

Uphinda abonakalise ukuba abo bahluphekayo bayanqwenela nabo ukuphila ubomi obubhetele bade babe nemigudu abayenzayo nangona embalwa naloo mathuba okuphucula ubomi babo. Uthi ngezo nzame zabo:

Abanye aboyiswayo kukuseka iBEE babencamela kwiiTavern, hayi ke zona zazingangoboya benja kwimimandla ehlala izilwanyana ezingezongcuka, kunjalonje zithande ukukhawuleza ukusondela kuloo mimandla mitsha ivulwe yinkululeko. Ukuba uyoyiswa yiTavern, enye into ekube lula ukuyivula, ukuba unoqhagamshelwano nabathile abazi abathile, yi B and B ... Izilwanyana ezoyiswa zizo zonke ezo ziqhamo zenkululeko zaziseka izinto ezikhunyushwe kwathiwa zizipaza zingahlukanga kuyaphi phofu kwizirhoxo nebezikade ziqhubeka, umahluko usisakhiwana esihle nelungelo lokuqhuba ishishini phantsi kwemithetho kaMas[i]pala.
(p.110-111)

Umbhali apha simbona ephawula ngalo msantsa ukhoyo phakathi kwabantsundu nabamhlophe njengoko esitsho ukuba la mashishini athi avulwa kwimimandla yabamnyama. Oku kubonakalisa ukuba loluphi olona hlanga lujongene nentlupheko. Ukunqongophala kwemisebenzi akubachaphazeli kuyaphi abamhlophe. Ukwavelise ubunzima bokuvulwa kwala mashishini. Ubonakalisa ukuba ubani ofuna ukuba nalo kufanele abe wazi abantu abathile abaphambili nabaphezulu abakhupha invume yokuqhuba la mashishini. Kuthi

kuphuhle ukuba asinguye wonke ubani onomnqweno nonendlela yokulivula othi alifumane ithuba. Kwalapha ukwagxeka izinga lokuselwa kotywala kule mimandla kuba uninzi lweeTavern luxela ukuba bakho ngokobuninzi nabathengi. Akukho bani unokuvula ishishini elingenangeniso nelingahambiyo. Luhlanga olumnyama olu luthi lujongane nale ngxaki yentselo ingaka njengoko esitsho umbhali ukuba ezi Tavern bezivulwa kwimimandla yabamnyama ingakumbi kuleyo mitsha.

5.7.2.5 Ulwaphulo-mthetho

Ulwaphulo-mthetho yenye yezinto eziphazamisa uxolo elizweni. Lithi lakonyuka izinga lalo konyuke nokunxunguphala koluntu kuba luhlala lusexhaleni. Lukwanayo nemiphumela engemihle kwezoqoqosho. Abatyali-zimali baye boyike ukuzibandakanya namazwe agutyungelwe lulo nanjengoko befanele ukumane bewandwendwela ukuze baqonde ngeemali zabo. Baye boyikisele ubomi babo, liqhwarele ke ilizwe elo. UMzantsi Afrika ngomnye wemiceli-mngeni ojongene nayo lo. Umbhali uhlomle ngalo mba ebonakalisa ukukhula kwale ngxaki kweli kwanemiphumela yayo. Uthi:

Elakwangcuka lona lalimi ngento enye – uMphathiswa woKhuseleko
makakhuphe iinkcukacha-manani kubonwe ukuba ulwaphulo-mthetho
lugabadela ngesantya esingakanani na. Ikhe yazanywa loo nto kodwa
kwacaca ukuba ibanga unxunguphalo olungathethekiyo kweli nangaphandle
kwalo, yabuya yanqunyanyiswa, kwasala ezo zikhalo zithi kokuphi
okubhetele-ukwazi kunokungazi?
(p.109)

Iingcuka zizo ezo athi zazifuna kudandalaziswe izinga lolwaphulo-mthetho. Olu lwaphulo-mthetho silubona ludalela urhulumente iintetha ezininzi elandelwa ngabo bamchasayo

ukuze badulise ukusilela kwakhe. Simbona enconywa kule ndawo lo rhulumente ngenyathelo alithathayo kuba uthi umbhali kwenzeka oko zazikufuna iingcuka kwaziziphumo zako ezadala ukuba iyekwe. Zathi zaneliswa nazo kwenziwa intando yazo. Kuveliswe kanye le nto inkululeko ingayo, ukwenziwa kwentando yoluntu ngabasezintanjeni. UGarland, Golding, Ruthenburg kunye noTulchin (2003:50) bayangqina nabo ukuba ulwaphulo-mthetho yingxaki kweli. Bathi lo mbandela waye waphawuleka ngakumbi kulonyulo lwesibini. Bakubeka ngolu hlobo oku:

Crime was a major issue in the country's second general elections, held in June 1999. It lagged behind only job-creation in the electorates ranking of the most important problems facing the country. The gap between job creation and crime was small ...

Bekwangqina olu luvo lwabo bahambisa bathi, "... South Africa is reported to have the second highest prison population per capita in the world" (p.52). Amanani aphezulu abantu abaseluvalelweni abonakalisa ukonyuka kwezinga lolwaphulo-mthetho. Oku kuthetha ukuba baninzi abantu abathi bophule umthetho nto leyo exhalabisayo.

UMtuze uphawule ngezinye zezinto ezithi zikhulise ulwaphulo-mthetho zimbi kuzo zibonakala ngathi zikhuthazwa ngurhulumente. Mithathu imiba athe wayibalula njengenkqenkqeza phambili kulo, lurhwaphilizo, udlwengulo kunye nobugwinta. Ubugxeka umgaqo-siseko ngamalungelo anikwa namabanjwa nawadala ukuba kukhule imo yonxunguphalo edalwa lulwaphulo-mthetho. Siva koko kuthethwa nguMaMbodla apha ebalini xa esithi:

Anithi kaloku akunakuthiwa ubani ubile okanye lisela, de abe ugwetywe zezo mantyi nezo jaji? Ayangqiyaza ke amasela kuba abambe isidima sawo

aya kwahlukana naso mhla agwetywa. Lo gama kwenzeka loo nto ke, ziyaphela iimali zethu. Sithini isigidi seerandi ukunyamalala nje phezu kwetafile, ibe ngunam nawe, kungabikho bani unokumangalelwa kuba amasela agcine isidima, ayangqiyaza akubanjwa kuba kufuneka aphathwe okwezitatanyiswa?
(p.103)

Ngala mazwi umbhali ubonakalisa ukungabi ngqwabalala kwemithetho yeli. Abantu bayakwazi ukurhwaphiliza iimali koko bangagwetywa ngenxa yokungalandelwa kakuhle kwamatyala okanye ngenxa yamalungelo abanawo. Uvelisa ukuba amalungelo akhusela wonke ubani anegalelo kolu lwaphulo-mthetho kuba asuka athethelele lowo ubefanele ukubekwa ityala. Indlela abaphathwa ngayo nayo becengwa yenza bangabi naloyiko lokwenza izinto ezinxamnye nomthetho. UMamphela Ramphele kwincwadi ebhalwe nguJames no Van De Vijver (2001:172) naye evelisa ukuba umgaqo-siseko weli unako ukukhuthaza ulwaphulo-mthetho, uthi:

There is growing criticism that the Constitution is part of the problem. The argument is that the crime is rampant because too much freedom is enshrined in the Constitution.

Ngaphandle komgaqo-siseko, ukungena kwalo rhulumente saye sapheliswa isigwebo sentambo. Ukupheliswa kwaso nako kunokwayanyaniswa nesi santya lukhula ngaso ulwaphulo-mthetho. Satshatyalaliswa esi sigwebo kuba kwaqapheleka ukuba uninzi olwalusifumana ngabo bantsundu. Ukuphela kwaso ke kwadala ingxaki kuba esi sohlwayo sesona sasiqatha sisoyikwa luninzi. UMTuze uhlomla enjenje ngeziphumo zokuphela kwaso:

Isuke yayinto elula ukusuka isilwanyana sinqumle esinye umqala kujongiwe zezinye kunjalonje sinyalase ukumka kuba siyazi ukuba siza kucengwa ngamapolisa loo mhla afika ukuba siye kaloku eziseleni apho siza kubuya kungekadluli neentsuku ezingephi, kuba sifumene ibheyile, maxa wambi

ifree bail negqwetha lokusithethelela simahla. Eyokugwetywa yona izilwanyana zazingayise so kuba umbuso omtsha wawufike waphelisa eyona nto yayisoyikwa kunene zizilwanyana - intambo.
p.108)

Umbhali uqala ngesenzo solwaphulo-mthetho aze alandelise ngezinye zezizathu ezidala ukuba ubugwinta bukhule. Ukubulawa komntu yinto emasikizi neyoyikekayo kodwa umbhali uyenza ibe ngathi yinto engenamsebenzi ukubonakalisa ukuba yinto esele iqhelekile nengothukwayo ngenxa yokukhula kwezinga lobugwinta. Oku kuqheleka kwako ukuchaza nangokusebenzisa igama elisetyenziswa ukubhekisa kwindlela esibulawa ngayo isilwanyana xa ebonakalisa indlela ababulalana ngayo abantu kule mihla. Isilwanyana sithi sinqunyulwe umqala ngebhozo xa sixhelwayo. Eli gama likongeza ekuphuhliseni ubume bobulwanyana asele bephila phantsi kwabo abantu. Ukubulalana kwabo kubonakalisa ukuphela kobuntu kubo. Abasakoyiki ukukhuphana imiphefumlo abantu. Ukusetyenziswa kwezilwanyana kule ndawo ukubhekisa eluntwini ibe lumelo (*symbolism*) oluchanekileyo kuba sebephila ubomi bazo kule mihla.

Uthe wavelisa bugxeka ukuba maninzi amalungelo awafunyanwa zizaphuli-mthetho nezenza sikhule isantya sobugebenga. Ugxeka urhulumente ngokusuka ibe kwanguye umthetheleli waboni endaweni yokuba abohlwaye. Urhulumente nguye owisa umthetho kodwa ikwanguye okhusela izaphuli-mthetho ngokuzinika amagqwetha. Benza zonke ezi zinto besazi ukuba urhulumente ukho ukubakhupha kwiingxaki abajongana nazo ngokwaphula umthetho. Umbhali ukwaphawule ukuba izaphuli-mthetho azihlali nathuba lingakanani nakwezo ntolongo xa zithe zabanjwa. Ubonakalisa ngesona senzo sikhulu, isenzo sobugwinta nesona ebesifanele isohlwayo esiqatha kodwa bangahlaliswa kuyaphi

kunjalo. Izizathu zoko uzibeka kumalungelo afunyanwa ngabemi beli. Amabanjwa asuke anikwe iibheyile maxa wambi akhululwe engafunwanga naloo mali yokuwakhulula. Uphawula ngokwenzekayo nesikubona kusenzeka nathi, ukungagcinwa kwabantu bonile. Oku kwenza ukuba amaxhoba eve kabuhlungu azibone engakhuselekanga kuba abonana nabenzi bobubi ekuhlaleni. Umbhali ukwagxininise ukuba ukupheliswa kwesigwebo sentambo abantu bazenzela unothanda kuba besazi ukuba nokuba bangohlwaywa kanjani na kodwa abanakude baphulukane nobomi babo.

Urhwaphilizo nalo yenye yezinto ezisoloko ziba ngumceli-mngeni koorhulumente. Luthi luthintele inkqubela kuba iimali ezibekiweyo zithi zihle ngemilenze zingenzi oko zicwangciselwe kona. Lukwadala ukuba abo bakhokelweyo basoloko bengoneliseki kuba izidingo zabo zingafezekiswa. Nawo lo ngumiceli-mngeni weli lizwe. ULodge (<http://afraf.oxfordjournals.org/content/97/387/157.abstract>. Downloaded 23 January 2014), esenza ingxelo yezopolitiko ngorhwaphilizo kweli uthi luye lukhula ngokukhula (n.d:2). Utsho esithi:

A major source of financial misappropriation in the old central government, secret defence procurement, no longer exists but corruption is stimulated by new official practices and fresh demands imposed upon the bureaucracy... Though much contemporary corruption is inherited from the past, the simultaneous democratization and restructuring of the South African state makes it vulnerable to new forms of abuse in different locations.

Le ngxelo icacisa mhlophe ukuba urhwaphilizo yinto eyayikho kwakurhulumente wangaphambili yaye lusaqhubeka nakulo ukhoyo. Uwuvelele nokaMtuze lo mba nahlomla athi ngawo, “Kuyinene kona ukuba lo mba worhwaphilizo wawungawonwabisanga umzi

uphela, ngakumbi ngeli xesha lenkululeko” (p.104). Uyivelisa ngobuchule naye le nyewe umbhali egxininisa ukuba uluntu belulindele ukuba uphele lo mkhwa kweli xesha lenkululeko. Naye ukwachaphazele koko kwakusenzeka koorhulumente bangaphambili. Ubonakalisa ukuba akukho namnye urhulumente omsulwa kweli tyala. Bonke bazifikisele ezimalini koko kulowo wangaphambili yayiqunyiwe loo nto. Oku ukwakuvelise ngengxoxo phakathi koMaNgada noMaMbodla xa besithi:

Olu rhwaphilizo lungaka, MaMbodla, aludalwanga ziingada, kudala lukho qha belungabikwa. Iingcuka zazizintsentsethela kwinto yonke oku kwazo, zivale imilomo yaye namaXhwili awayengathi aphikisana nezenzo ezinjalo ngokweepati, ayethe gabhu emafutheni, nawo evale imilomo, ... Nangexesha leekati kwakungekho nto ibhetele ngaphandle kobuchule bokukwazi ukuwaquma loo manyala ...
(p.102)

Umbhali usebenzise igama “amanyala” ukuchaza urhwaphilizo. Inyala yinto emasikizi nengabukelekiyo. Uthetha oku ukubonakalisa ukungathandeki koko kwenziwa ngamagosa karhulumente. UMaMbodla uthi amphendule uMaNgada egxininisa ukuqhubeka kwalo mkhwa. Uthi:

He wethu, akhonto ndiza kuyenza ngaloo *history* undixelela yona. Iimali zethu zintsentsethwa ngoku sithethayo. Ukuba zaqala zantsentsethwa ngubani, kwalandela bani, loo nto ayiguquli nto ekuthini iimali zethu ziyatyiwa silele nje. Nale mithetho ivele nani zingada ayisenzeli lula ukulwa lo mkhuba ...
(p.102)

La mazwi ayabonakalisa ukuba urhwaphilizo lukho yaye okunzima kukululwa kuba kaloku imithetho iyabakhusela abarhwaphilizi, abanakubekwa tyala kungaqhutywanga phando lwaneleyo. Okuthi kuphawuleke kukuba basoloko bengafunyanwa nabo barhwaphilizi kodwa iimali zibe zityiwe. Unokunconywa egxekwa ke noko lo urhulumente kulo mba

kuba aba bantu balibele lurhwaphilizo ngamagosa aseburhulumenteni yaye ezi zenzo zabo ziqhwalelisa iinkonzo kunye nezoqoqosho lweli. Kwelinye icala kuyancomeka njengoko esitsho noLodge (n.d:2) esithi, “*Democratization has made government less secret, inhibiting corruption in certain domains ...*” (<http://afraf.oxfordjournals.org/content/97/387/157.abstract>. Downloaded 23 January 2014). Siyabona ukuba abenzi bobubi bathi baziswe eluntwini nezo zinto zigwenxa bazenzileyo zazeke koko urhulumente asilele ekubohlwayeni. Ukungenziwa nto kwabo kwenza baqhubeke nale nto bayenzayo luye lukhula ke urhwaphilizo.

Udlwengulo nalo ngumba oxhomise amehlo kweli. Kule mihla abantu sele bebalekiwe bubuntu babo. Kuphilwa ubomi bobulwanyana apho kungasekho kukhathalelana nakuhloniphana. Amadoda sibona engasabahloneli nangakumbi abantu basetyhini. Izinga lodlwengulo kweli likwaxhasa obo bulwanyana babo. UPapu kumbongo othi, “Ukuzihlonipha”, kwincwadi ehlelwe nguNyamende (2005:61) naye ebonakalisa ukuphela kwentlonipho eluntwini, uthi:

Mzantsi Afrika omtsha konakele phi?
Zidlwengu intlonipho yaya phi apha kuni?
Yintoni le niyifunayo ningayifumaniyo?
Laya phi ixabiso lomntu apha kuni?
Le nto nihamba nizifohlela nizinyanzela?
Kutheni niwenza mgqubagqubane nje
UMzantsi Afrika ngamanyundululu ahluthuzelisa amanwele
Nawushiya ubambe ongezantsi?

Le mbongi isebenzise uthotho lwemibuzo ukubonakalisa ukuhla kwesidima somntu nokudalwa ludlwengulo. Nakulo mbongo imbongi ikwagxininisa ukuphela kwentlonipho eluntwini. Umbuzo okumqolo wokuqala ubonakalisa ukuba le ngxaki ibonakele kakhulu

ngeli xesha lenkululeko. Imbongi ibonakalise nokuba manyumnyezi kwesi senzo ngokusebenzisa igama “ngamanyundululu”. Eli zinga lonyukileyo lodlwengulo liyangqinwa nakwingxelo efumaneka kwi-intanethi (n.d:3), ngxelo leyo ithi:

Rape in South Africa has emerged as a crime of extreme violence. Commentators liken the types of rape they see in South Africa to those perpetrated during armed conflict, in terms of degradation, ritual humiliation and extent of injuries, such as mutilation, that are involved.
(<http://rapecrisis.org.za/rape-in-south-africa>. Downloaded 28 June 2014)

Le ngxelo izoba umfanekiso owoyikekayo ngokudlwengulwa kwabasetyhini. Ibonisa indlela abathi bangxwelerheke ngayo abo bathi babe ngamaxhoba. Abenzi bobu bubi ababukhathalele nobudala bamaxhoba abo. Kudlwengulwa ukusuka kwiimveku kuye kuphunywa kwiinkondekazi. Umbhali uzivelisile naye ezi ziganeko ngeengxoxo eziphakathi koMaNgada noMaMbodla ukubonakalisa ubudala bamaxhoba kwanabadlwenguli bawo. Kuqala uMaNgada athi, “Bathi igquba lamakhwenkwe lidlwengule imvekwazana yengada” (p.104). Igama imvekwezana libonisa ukuba ngumntwana oselula kakhulu lowo wathi waba lixhoba. Nabenzi bobubi obo baselula abakafikeli nakwinqanaba lobudoda njengoko sisiva ukuba le ntwazana yayidlwengulwe ngamakhwenkwe. UMaMbodla naye uphendula ebonakalisa ukuba sele iyinto eqhelekileyo ukudlwengulwa kwabasetyhini. Uthi: “Usayothuka loo nto, MaNgada, isenzeka phantse mihla le nje kule lali? ... Uthini ngeliya hlokondiba leentwana ebezixoxa amatyala kule nyanga ifileyo zidlwengule ixhegwazana lekati?” (p.104). Igama “iintwana” nalo lisalatha ukuba ngamakhwenkwe lawo enze loo mkhwa. Kweli tyeli ayenze le nto kwixhegokazi. Amagama “igquba” kunye ne- “hlokondiba” asetyenziswe ngaba balinganiswa akwadiza ukuba yinto eyenziwa luninzi lwamakhwenkwe le. Oku kubonakalisa ubuninzi babenzi bobu bubi.

Le ngxoxo yaba balinganiswa ikwangqina ukuba amantombazanana amancinane kunye namaxhegokazi ngawo awona maxhoba alo mkhwa. Umntu wasetyhini nawuphi ke ngumntu onobuthathaka kunomntu oyindoda. Bafanele ukuphathwa ngentlonipho banonotshele. Abanamandla nangakumbi abantwana kwanabantu abadala. Ngaphezulu ivisa kabuhlungu into yokuba umntu athathe into yakho nayiphina ngaphandle kwemvume yakho. Ibuhlungu nangakumbi ukuthathwa ngolunya kwalo mzimba ungezantsi. Umbhali uvelise ukuba abanye babenzi bobu bubi ngamakhwenkwe nawaziwayo ngokuba nentloni. Oku umbhali ukwenze ukubonakalisa impatheko-mbi efunyanwa ngala maxhoba ngeli thuba edlwengulwayo kuba amakhwenkwe ayenza ngokuqaqadeka naloo nto ayenzayo. Ukwagxininisa ukuba abantwana abangamakhwenkwe bakhula sele besenza imikhwa emibi engamkelekanga eluntwini. Imbi nangakumbi ke le meko kuba bambi kumaxhoba bathi bafumane ukosuleleka sisifo sikagawulayo. Umbhali uphinde waphawula ukuba udlwengulo lwabantwana lwalukhe lonyuswa kakhulu yinkolo yokuba xa umntu oyindoda elele nomntwana ongekaphulukani nobuntombi bakhe oko kuyasiphelisa esi sifo. Uthi:

Badlwengulwe abantwana abancinci, iimveku ezizelwe izolo zidlwengulwa ngamadoda amadala ezilwanyana. Abadlwenguli babesasaza ubuxoki obuthi ukuba udlwengule usana siyafa kuwe isifo sezilwanyana esintunta ngesondo.

(p.108)

Uvelisa ukuba amakhwenkwe ayingawo wodwa abandakanyeka kule nto. Amadoda amadala nawo akwayenza le nto ibuhlungu. Xa amakhwenkwe namadoda esenza into efanayo oko kubonakalisa ukuba isizwe esikhulayo asinamntu usibonisa indlela. Abantwana abafundiswa ukwahlula phakathi kokubi nokuhle. Kwalapha ukusoloko kuthi gqolo kudlwengulwa abantu basetyhini kunokwenza nokungabikho ngqwabalala kwezomthetho

kweli. Imihla nezolo amabhinqa ngamaxhoba odlwengulo kodwa izidlwengu azohlwaywa ngokwaneleyo.

5.8 Ukuqukumbela

UMtuze njengabo bonke ababhali uthe wasihlolela siluluntu loMzantsi Afrika wasibonela izinto ezahlukeneyo ngalo rhulumente wethu wenkululeko. Ube ngumlomo wethu ngokuthi abhale phantsi evelisa igxeke nexanasi koko kungakholisekanga eluntwini. Uphakamise amakhwiniba angonelisiyo abonakalayo kulo mbuso. Evelisa oko kugqwidiza enjalo kodwa ulwimi alusebenzisayo alukho rhabaxa, ugxeke ehlekisa ngezo zinto aziphawuleyo. Engahlekisanga ngazo, uzibeka ngendlela ephucukileyo engenakumxakanisa nalowo ugxeke wayo xa enokuzifundela ibali eli. Oku kudala ukuba thina singabafundi siqonde ukuba injongo yakhe kukwakha ukuze abo baphazamayo babone banyawuke baqonde ukuba mabalungise ndawoni na. Kuko konke oko akalibalanga ukuncoma apho kwenziwe umsebenzi omhle. Ziliqela izinto athe waziphawula ezincomekayo ezenziwa luluntu jikelele kwanamagosa karhulumente. Kumbuso nawuphi kubakho izinto ezincomekayo kwanezo zigxekekayo. Asinguye wonke ubani othi oneliseke koko kwenziwa ngabo baphetheyo, yaye kuba abo basezintanjeni bengabantu, nabo bayazenza iimpazamo.

Simbona ke lo kaMtuzi ethathe indima yeembongi zakomkhulu ngexesha lamandulo. Yayingumsebenzi wazo ukugxeke nokuncoma ulawulo lweenkosi ngezibongo zazo. Kwakwenziwa okuhle kwakuviwa kwezo zibongo zazo kanti kwakukwanjalo naxa kukho

ukungoneliseki. Zizo ezazilumkisa, zicebisa zibonisa apho kufanele kulungiswe khona. USiwundla noNgomane (2000:80) bawucacisa kakuhle umsebenzi wezo mbongi, xa bathi,

Incoma okuhle ikhuthaze ibuye igxeke xa kukho amakhwiniba akhwinisayo ebantwini bayo [inkosi]. Oku kugxeka ayisuki iyehle entloko inkosi le, isebenzisa izikweko nezixwexwe zamagama anqongopheleyo entethweni yemihla ngemihla kodwa ibe isazi ukuba ekuthethayo kucace gca kulowo ibhekisa kuye.

Siyawufumana lo mzekelo wendima yembongi kwincwadi kaJordan ethi, *Ingqumbo yeminyanya* (1980:162). Uthi akugqwidiza uZwelinzima exhasa uluvo lokuba kutshatyalaliswe iibhokhwe ezisetyenziswa ngamagqirha amaqaba ambone njengomntu ophelisa indlela yawo yonyango. Ukuphela kwaloo ndibano imbongi yaphakama yatsho ngezigxeko naphawula athi ngazo umbalisi, "... yathi nentetho yembongi yathanda ukuba nebatha namhlanje ..." (p.162). Oku kubonakalisa ukuba yayihlaba amadlala koko kugqwidiza kwenkosi kodwa igama u- "namhlanje" lisibonisa ukuba yayingadli ngokwenza oko ngaphambili.

Wenze oko nalo kaMtuze wancoma ekhalima koko kuba amaxesha ingamanye izinto sele zitshintshile wakwenza oko ngokuvelisa inoveli. Ngokubhalwa kweencwadi ezifana nale kuthi kuveliswe uluvo loluntu ngoko likubona kuqhubeka elizweni. Umbhali uthi avelise uluvo lwakhe emele abaninzi. Ukuvela kweencwadi ezilolu hlobo yenye yeendlela zokuvelisa ukukholiseka kwanezikhhalazo zoluntu. Umbhali uphawule ngomhlaba osele uhanjiwe evelisa ezo ndawo zikhwinisayo zisafuna ukuqwalaselwa. UWillem Heath, kwincwadi ebhalwe nguJames noVan De Vijver (2001:163), ephawula ngomgama osele uhanjiwe, ebonakalisa okuhle nokubi okubonakalayo oko sathi safumana le nkululeko, uthi:

South Africa has made much progress, and the fight for equality and freedom for all

has been won on many fronts. However, the issues of law, corruption and morality still demand our attention.

UMtuze kule noveli yakhe naye unyathele ezi ndawo athi uHeath zezona zingumceli-mngeni kule nkululeko. Usivelisele zacaca nebesingaziqapheli izinto. Uhlomle ngezona zinto zingundoqo nekufanele ziqwalaselwe ngokukhawuleza. Uthi ngazo:

Hayi okunene zingqinile zonke izilwanyana ukuba amaqithiqithi enkululeko
maninzi ayabonakala ngaphandle nje kweentwana-ntwana ezisafuna
ukulungiswa phaya eziofisini nakwimivuzo nentswela-msebenzi eye yabalasela
ngeli thuba lenkululeko kanye.

(p.90)

Lo mhlathi uphuhlisa ukuba ziliqela izinto esenziwe ezincomekayo. Uyayivelisa nento yokuba kusekho okusafuna ukulungiswa. Izinga lentswela-ngqesho aphawule ngalo yenye yezinto eziyingxaki kweli. Xa bebaninzi abantu abangasebenziyo oko kukhulisa inani labantu abaphila phantsi kobuhlwempu kukhulise izinga lolwaphulo-mthetho kuba abantu bazama iindlela ezilula zokuphila. Indlala nokuswela zenza ukuba bone kakhulu abantu. Oku kudala uxinzelelo kurhulumente kuba baba baninzi abantu abangakwaziyo ukuzifumanela ngokwabo izidingo ezingundoqo kufuneke babe luxanduva lwakhe.

Le noveli ngenene umbhali uyibhale wayisekela kwimbali yeli. Inokudala umdla ngakumbi kwabo benza izifundo zembali kwanabathanda ukufunda ngayo kwakunye nabathandi bepolitiki. Ifuna umntu onolwazi ngokwakuqhubeka kwanokuqhubekayo apha kweli lizwe. Ungenalo olo lwazi inganako ukukulahla kube nzima ukuyilandela le nto kuthethwa ngayo. Ngaphezulu ikwafuna umntu oziqondayo izilwanyana ukuze akwazi ukunxulumanisa le mikhwa yazo noko zikuphuhlisayo koko kwenziwa ngaba bantu zibameleyo. Iyakuba nako

ukubaluleka nakubafundi abasakhulayo kuba inako ukubalola bafune ukwazi nangakumbi njengoko esitsho noCam (1961:7) esithi:

*Historical novels may then stimulate the desire to know more of the past by their
Appeal to the romantic streak in a young reader – to his taste for unfamiliar, the exciting,
the heroic ...*

Indlela ayibhale ngayo ikwanako nokudala ubunzima kubathandi boncwadi. Uyibhale yayimbali kakhulu ezivelisa ngale ndlela zazeka ngayo iziganeko. Ube nako ukugqwidiza okuthile umbhali kuba isihlekiso kuyo apha asiqapheleki kuyaphi. Unga ngumbhali wembali ingenguye owoncwadi. Inako ukudala umdintsi ingakumbi kubantu abahlalutya bejonge ubuchule kwanobugcisa bokubalisa kwincwadi yombhali. Ubuvimbe kakhulu ubuncwane boncwadi wayama kwimbali le iqondwa ngabaninzi.

ISIAHLUKO SESITHANDATHU

ISIPHELO

6.1 Intshayelelo

Lo mqulu ujonge iinoveli zikaMtuzi. Lo mbhali ubhale ngemixholo eyahlukeneyo, naleyo ithe yafana uvelele iinkalo ezahlukeneyo kuyo. Yimbi kule mixholo yakhe efana nalowo wengqeqesho kwiinoveli UDingezweni kunye naleyo ithi Umsinga nalowo wentlalo yobuKristu ingakumbi kubefundisi kuleyo ithi Indlel' ecand' intlango yimixholo ababhale ngayo nabanye ababhali. Ababhali bayakwazi ukuchukunyiswa yinto efanayo kodwa bangayiboni ngohlobo olunye. Maxa wambi bayakwazi ukuvelela inkalo enye kumba othile bashiyane ngendlela abawubhale ngayo loo mba. UKabira (1987:3) ubalula izinto ezimbini ezibalulekileyo ezifanele ukuqatshelwa xa kujongwa imisebenzi yombhali. Uthi:

Every artist should, in essence, be studied within the context of his community, and in relation to the historical development of the society which has created him.

Siyabubona ubunyani bala mazwi njengoko siqaphela ukuba le misebenzi kaMtuzi ifuthelwe zizinto ezininzi aphile phakathi kwazo ekuhlaleni. Siyalifumana ifuthe lentlalo kule misebenzi yakhe. Siphinda kwakuyo apha siqaphele ukuba utshintsho lwexesha nalo lunalo ifuthe ingakumbi kulwimi olusetyenzisiweyo. Esi sahluko siza kuthi siqwalasele zonke ezo nto zithe zanefuthe kule misebenzi yakhe nokunye okuqaphelekayo kwindlela abhale ngayo.

6.2 Ukuthungelana kweenoveli *UYese namahlandinyuka* obomi kunye nethi *UDingezweni*

Inoveli *UYese namahlandinduka obomi* kunye naleyo ithi *UDingezweni* zinokuthungelana. Oku kuthungelana kunokudalwa koko akutshoyo umbhali ukuba *UDingezweni* wamkhupha ezimbanjeni k*UYese namahlandinyuka obomi*. Okunene iyabonakala loo nto yokuba *UDingezweni* usekelwe phezu ko*UYese namahlandinyuka obomi* kuba amabali azo achaphazele abalinganiswa abafanayo nangona ingengabo bonke. Indawo asekelwe kuyo amabali azo nayo inye. Umahluko kuzo yimixholo exovuliweyo. *UDingezweni* uphuhlise umba wengqeqesho lo gama *UYese namahlandinyuka obomi* ejonge imiba yobomi edalwa ziimeko zokuhlala.

6.2.1 Amabali ezi noveli

Inoveli *UYese namahlandinyuka obomi* yaba lilinge lokuqala likaMtuze kubhalo loncwadi nangona yathatha ithuba ukupapashwa yade yaba iyatsitywa kwavela inoveli ethi, *UDingezweni*, phambi kwayo. Xa uzifunda ezi noveli zimbini luyabonakala uthungelwano phakathi kwazo. Kule yokuqala kuyaqapheleka ukuba umlinganiswa onguDingezweni ukhankanyiwe njengomnye wabalinganiswa bayo nangona kungekho nto siyivayo ingako ngaye. Akukho ndawo apho simva ethetha okanye enenxaxheba ayithathayo kuyo. Simaziswe ngumbalisi osibalele yena njengenkulu kaNyubatyha noMaMfene kuphela. Asiva nto nangesimilo sakhe, suke sizokuxelelwa ukuba walishiya ikhaya waze wafela apho koko kuzula kwakhe. Asixelelwa nganobangela woko kufa. Akananxaxheba ayidlalayo kule ncwadi; kwandiswe nje inani labalinganiswa ngaye. Oyena mlinganiswa kugxilwe kuye kule noveli yokuqala nguYese.

Kuzo zombini ezi noveli siyeva ukuba UDingezweni ngoyena mntwana wayengasifuni isikolo waze walishiya ikhaya. Kukwinoveli UDingezweni apho siva ngokubanzi ngalo mlinganiswa unguDingezweni. Sihle siqonde kwangesihloko sencwadi ukuba ibali lingaye. Sibona enze into efanayo kuzo zombini umbhali kuba nangona engaphuhliswa uDingezweni kuleyo ithi *UYese namahlandinyuka obomi* nakuyo umlinganiswa onguYese okwisihloko sencwadi nguye ongumlinganiswa ophambili. Ngabo aba balinganiswa abangqongwe ziziganeko kwezi noveli yaye umbalisi usixelela kangangoko ngabo bobabini kwincwadi nganye. Bobabini ngabona basembindini wala mabali yaye uninzi lweziganeko lusoloko lungqonge bona. Ngabona balinganiswa babekwe esweni ngumbalisi yaye usoloko esecaleni kwabo ehamba nabo yonke indawo abakuyo. Usoloko esijolela ngabo kangangokuba ngabona balinganiswa sinolwazi oluninzi ngabo. Yonke imigushuzo yabo ede iquke neengcinga zabo sisoloko sisaziswa ngayo. Umahluko kubo kukuba uDingezweni usoloko esenza izinto ezigwenxa engqongwe bububi nobunzima lo gama uYese esoloko eqaqambile esenza izinto ezincomekayo phakathi koluntu. Amakhaya abakhulela kuwo omabini anobunzima kuba ajongene nentlupheko.

Inoveli ethi, UDingezweni, yiyo esinokuyibona njengevala izikhewu, iphendule nemibuzo esizibuza yona singabafundi xa sifunda ngoDingezweni kunaleyo ithi *UYese namahlandinyuka obomi*. Uba ngathi umbhali ubesazisa nje ngalo mlinganiswa kuleyo yokuqala ukuze azokusixelele ngaye ngokubanzi kule yesibini. Xa umfundi elazi ibali lenoveli yokuqala unokuba nomdla wokuva ukuba kuza kuthiwani ngoDingezweni kuleyo yesibini.

6.2.2 Abalinganiswa bezi noveli

Abalinganiswa ngabantu abaphila apha ebalini. Umbhali uthi abathiye amagama. Kuyaphawuleka ke ukuba amagama abalinganiswa abaphambili bezi noveli uninzi ngabantu abanye. Zombini ezi noveli zingekhaya likaNyubatyha. Ke ngoko abantwana kwanabazali banamagama afanayo. Kuzo zombini uNyubatyha ngutata weli khaya aze uMaMfene abe yinkosikazi yakhe. USelina noDingezweni bakho njengabantwana babo kuzo zombini. Kongezwa nje uYese kuleyo ithi, *UYese namahlandinyuka obomi*. UDingezweni nguye inkulu kaNyubatyha macala omabini.

Ngaphandle kwala magama afanayo siyabona ukuba neendima abazidlalayo ababalinganiswa zihamba zifane nazo kwezinye iindawo. Kuchatshazelwe ukungafuni kukaNyubatyha ukuthatha uxanduva lokufundisa abantwana ize uMaMfene ibe nguye oya kufuna umsebenzi ukuze abe nokubafundisa. UDingezweni kuphela komntwana ongazange asifune isikolo nangona kUDingezweni singade sive ukuba abo babefundiswa baphelela phi na ngemfundo yabo. Kukuleyo ithi, *UYese namahlandinyuka obomi*, apho sithi sizibone iziqhamo zomsebenzi kaMaMfene ukuba zimenzele ntoni na, umlinganiswa onguYese. Nguye owathi waphucuka ngenxa yemfundo walikhupha ikhaya lakhe kwintlupheko elalijongene nayo. Wade wagqibela eyinqununu yesikolo esebenzela isizwe. UMaMfene naye indima yakhe ithi ipheliswe ngokubhubha kwakhe. Usweleka eshiya uNyubatyha nabantwana yaye kuwo omabini la mabali ingulo leyo ibe ngunobangela wokufa kwakhe imqala esemsebenzini kunyanzeleke abuye kuba imophule impilo.

6.2.3 Isimo sentlalo

Isimo sentlalo yindawo le liqhubeka kuyo ibali njengoko esitsho noSatyo (1981:76) esithi, “Isimo sentlalo yinkqu yendawo le kanye ibali liqhubeka kuyo ... [y]inkcazelo ngezakhiwo ngaphandle nangaphakathi”. Iindawo ekuhlalwa kuzo luluntu ziba namagama kubomi benene. Umbhali naye uyakwazi ukuqweba amagama eendawo apha ebalini kanti maxa wambi asebenzise amagama eendawo ezaziwayo nezikhoyo. Uyakwazi ukubuzoba ubume bazo ukusinika umfanekiso wazo. Unokusebenzisa iimpawu aziqwebileyo okanye achaze ubume bendawo leyo kubomi benene. UBoulton (1975:127) uthi ngendlela ekuchongwa ngayo isimo sentlalo ngababhali, “*The novelist may write of a background he knows very well, or he knows superficially or one he knows only by hearsay*”.

Siyaphawula ukuba indawo aqala kuyo omabini la mabali ezi noveli yilali yaseMnandizonka. Isigama esichongwe ukusizobela indlela emi ngayo le lali siphantse safana. Kwinoveli *UDingezweni* kuthiwa xa sinikwa umfanekiso wale ndawo:

Zonke iindlela zisinga eMnandizonka, likhaya lobumnandi, likhaya leenyembezi, likhaya leembacu, likhaya lezihandiba. Xa ufuna zonke iziyolo zakwaNtu, tyelela eMnandizonka, phakathi kweNtabexhalanga noGolokonqo, phezu komlambo iLitheko, ezantsi lee kwesikaNgubengcuka eNtabelanga.

Ezi ndawo zikhankanyiweyo ngale lali k*UDingezweni* ezinye zazo zithe zabalulwa nakuleyo ithi, *UYese namahlandinyuka obomi*. Ichazwe ngolu hlobo le ndawo k*UYese namahlandinyuka obomi*: “SiseMnandizonka, phakathi kwezo ntaba zingxondorha zimbini, iintaba

ezinemiwewe nemiwonyo, uGolokonqo neNtab' exhalanga." Ukhankanyiwe kwanomlambo iLitheko uchazwa indlela omi ngayo kusithiwa: "... kuloo mlambo kumi phezu kwawo iMnandizonka, iLitheko elingawelwa ntlambi, eliyahlule kubini iMnandizonka." Siyakuva oku kufana kwamagama eendawo ezifumaneka kule lali.

Sithi sibone ukuba isimo sentlalo bayakwazi ukusisebenzisa naso ababhali ukuphuhlisa into ethile njengoko esitsho noBoulton (1975:136) esithi, " ... *the background may also have a symbolic function*". Sibona ukuba nangona esebenzise indawo enye umbhali kwezi ncwadi kodwa iinjongo zokusetyenziswa kwayo zahlukene. Kule ncwadi ithi, *UDingezweni*, umbhali ugxininisa ubomi basezilalini ngale ndawo. Ubalule igama lenkosi yayo xa asichazela ngayo nokuphuhlisa intlalo yakwaXhosa apho iindawo zibizwa ngeenkokheli zazo. Kwincwadi ethi, *UYese namahlandinyuka obomi*, umbhali ugxile kwiintaba ezo imi phakathi kwazo loo lali. Akakhankanyanga magama azo nje kuphela koko usichazele nobume bazo. Oku kuyanxulumana nesihloko sencwadi. Umntu ojongene namahlandinyuka ngumntu ojongene nobunzima. Abantu abangabahambi ngeenyawo, iindlela ezihamba zinqumle ezintabeni ezifana nezi zizotywe ngumbhali bafumana kunzima ukuhamba kuzo. Sibona kukho unxulumano olukhoyo kubunzima bobomi athi ubani abufumane ukuze aye kufika empumelelweni nobunzima bokuhamba kwezo ntaba ukuze ubani afikelele encotsheni yazo. Xa sifunda le ncwadi siyeva ngeenzima awayejongene nazo uYese nokwenza sibone ukuba eso simo sentlalo singumfuziselo wendlela yobomi bakhe.

6.3 Okunye okuqaphelekayo kwimisebenzi kaMtuze

Imisebenzi kaMtuze siyibona ifuthelwe zizinto ezahlukeneyo. Eyona nto iqaphelekayo kukuba ubomi bakhe kwanentlalo ibe nefuthe elikhulu kuyo. Ziliqela izinto athethe ngazo zimbi iziziganeko ezazimehlela azenze zehla kubalinganiswa bakhe.

6.3.1 Ifuthe lenkcubeko

Imisebenzi kaMtuze siyibona inako ukufuthelwa yinkcubeko yakhe. Ngayo uthi abelane nabanye abantu efundisa ngale nkcubeko yesiXhosa nangona engade angene nzulu. Umana ukubalula ezinye zezinto ezibalulekileyo ezazisakwenziwa mandulo nezenziwayo nanamhla oku kwaXhosa. Abantu abakwalandela le nkcubeko nabo banolwazi ngayo bayakhunjuzwa, ingakumbi ngezinto esezimana ukulahleka kwanezo sezalityalwayo. Usebenzise indlela yobhalo ukugqithisela le nkcubeko kwisizukulwana esizayo ukuze naso sibe nokwazi ngayo. ULuthuli (1981:20) uyichaza ngolu hlobo inkcubeko:

Culture can be described as the total structure of knowledge, beliefs, commitments, art, moral codes, customs, traditions and all the achievements that influence and determine the way of life of a group of people binding them together. Therefore, culture is something possessed by society, and which can be transmitted, acquired, shared, preserved and continually created.

Kuninzi okwenziwa zizizwe okubalwa njengenkcubeko. Ukuze ke ibe nokugcinwa kubalulekile ukuba igqithiselwe kwisizukulwana esilandelayo. Ulwimi oluthethwa kweso sizwe lubonakalisa inkcubeko yabo bantu. UMtumane kumbongo wakhe othi 'Iyemk' i-Afrika' uyakuphuhlisa ukubaluleka kolwimi eluntwini. Uthi:

Uyini na umntu ngaphandle kolwimi lwakhe?
Iphi na inkcubeko ngaphandle kolwimi lwayo?

Oko akuthethayo kubonakalisa ukuba inkcubeko ayinakugqibelela ukuba ulwimi alukho. Lulo oluthi lusetyenziswe njengesixhobo sokugqithisela ulwazi ngezinto zesizwe kwisizukulwana esilandelayo. UMtuze njengomXhosa simbona edlala indima ebalulekileyo phakathi kwesizwe esintetho isisiXhosa nanjengoko uninzi lweencwadi zakhe elubhale ngolwimi lwakhe lweenkobe yaye ethetha nangezinto zenkcubeko yakwaXhosa kuzo.

6.3.1.1 Iintsomi

Phakathi kwezinto eziyinkcubeko yakwaXhosa kukho iintsomi. Iintsomi ezi ngamabali angeyonyaniso. USiwundla noNgomane (2000:3) bathi ukungabikho kwenyani kwiintsomi kuphuhliswa nangabalinganiswa bazo ababa zizilwanyana kodwa ziyathetha zenze nako konke okwenziwa ngabantu. Mandulo ezi ntsomi zazisakubaliswa ngoomakhulu injongo ikukufundisa, ukulumkisa nokonwabisa abantwana. Abantwana babekwafundiswa ukuziphatha kwanenkcubeko yabo ngazo. Ezi ntsomi zazibaliswa zigqithiswe ngomlomo. Ifuthe lazo liyabonakala kule misebenzi kaMtuzi. Kwincwadi ethi, *UYese namahlandinyuka obomi*, siyadibana noYese esikolweni ebalisa intsomi (pp. 7-8). Uyibalise wade waphawula nombalisi ngendlela ayibalisa ngayo. Uthi, “Uyicengceleze ngathi uyijonge encwadini intsomi yegongqongqo” (p.7). Oko kubonisa indlela awayeyazi ngayo uYese le ntsomi. Siyabona ukuba ingene le mfundiso kuba naku ekwazi ukuyibalisa eyedwa kungekho mntu wokumana ukumkhumbuza.

Iintsomi ezi zihamba zibe neengoma phakathi. USiwundla noNgomane (2000:19) bathi ezi ngoma zivunywa xa umlinganiswa othile esengxakini. Uthi akujamelana nengxaki avume ingoma elusizi eloba uvelwano kulowo ukufuphi naye. Bathi nabaphulaphuli bentsomi babe naloo mvakalelo idalwe yingoma leyo. Wenze oko umbhali ngomlinganiswa onguDingezweni kwinoveli ethi, *UDingezweni*. Ngethuba ehamba emathafeni mhla washiya ikhaya wathi ukoyika kwakhe akuva isandi sokuzisa kwezulu, ebona nomgcipheko akuwo wacula ingoma yasentsomini, esithi:

Ngwamza ndibeleke ngwamza
Ngwamz' andinandawo ngwamza.
(p.66)

Ingwamza luhlobo oluthile lwentaka. Siqonda kwalapha ukuba ucula enqwenela into engasokuze yenzeke kodwa siba nalo uvelwano kuba umvelisa njengomntu oxakwe ngamakakwenze ukuphuma kuloo ngxaki ajongene nayo. Umbalisi naye uphawule ngale ngxaki wayejongene nayo uDingezweni eyadala ukuba ade acule loo ngoma. Uthi, “ ... wayelangazelela ngokwenene ukuba imbeleke naye loo ngwamza, imkhuphe kobo bugxwayiba.” Amazwi alo mbalisi athi asenze siluve yaye silubone usizi awayekulo uDingezweni, sitshe simvele intlungu.

Ngokuhamba kwexesha iye yasilela le mfundiso ngeentsomi kangangokuba oomakhulu banamhlanje abasazazi nezo ntsomi. Ukuzama ukuzilondoloza kuhanjwe kwafundiswa ngazo ezikolweni phantsi koncwadi lwemveli. Simbona uMtuzi naye ebe nalo igalelo kweli phulo. Uhambe ebhala imiqolwana yeentsomi ezithile ezinokukhunjulwa ngabakha baziva nabazaziyo. Kukuloo ncwadi ithi, *UYese namahlandinyuka obomi*, apho uYese eyibalisa ngokupheleleyo intsomi.

6.3.1.2 Amasiko

UJolobe (1973:90) uthi xa achaza isiko:

... isiko yindlela evunywe zizizukulwana ukuba iyeyona ilungileyo ukufeza umcimbi othile ... Intsingiselo yabe ikukulondoloza ubomi besizwe ukuba siyifeze imisebenzi yaso namatheko aso ngeendlela ezinesidima nezivunyiweyo ukuba zinempumelelo. Kodwa sinokuqonda ukuba isiko libe lingesiso isihombiso koko libe liyindlela yokuphila ubomi bomntu nobesizwe phantsi kweemeko ezithile.

Oku kuthi kusiqondise ukuba isizwe esinamasiko nesiwalandelayo sisizwe esinomthetho. Sisizwe esinomgaqo wokuphila owaziwa ngabo bonke abantu. Ngala masiko athi ancedise ekwakheni ubuzwe. AmaXhosa la ke luhlanga olunamasiko. UTamsanqa (1967:69) uthi, ngamasiko awo, “Le nto isiko ke kuthi maXhosa yinto enkulu. Lo mzi kaXhosa wakhiwe phezu kwesiko, isiseko sawo lisiko”. UMbiti (1979:47) naye egxininisa ukubaluleka kwamasiko kwesi sizwe uthi:

The existence of law and order in Xhosa society is an undisputed fact, which, as in any other society, is bound by custom or practice within the community. Although Xhosa law is unwritten; rules and modes of conduct are enforced in accordance with tribal custom, which is in turn conceived of as imposed by divine power.

Ngenxa yefuthe laseNtshona amanye kula masiko ahambe atyeshelwa. Asekho ke kambe lawo kusabanjelelwe kuwo yaye akho lawo enziwa sisizwe siphela. USiwundla noNgomane (200:62) bathi amaXhosa okwenene awohlukani namasiko awo nokuba sele efuthelwe kangakanani na zezinye izizwe. Bakubeka ngolu hlobo oku:

UmXhosa ngumntu wamasiko nezithethe. Uthi sele efuna ukuwexulwa yinkqubo

yaseNtshona, zibekho izinto ezimlandisa imvelaphi yakhe ... akho amasiko abonakala esisigxina angavumi kuchukunyiswa.

UMabusela (1991:111) yena uhlomle ngokutyeshelwa kwamanye ala masiko. Uthi:

Mandulo ebe maninzi la masiko nezithethe zihlonitshiwe kakhulu
kwaXhosa. Kuthe ngenxa yeenguqulelo ezithile nokuxubana kweentlanga amana
ukusilelela ngamanye la masiko, de amanye awo aphoswa kwelokulibala luluntu.

UMtuze usibalulele amanye kula masiko asagciniweyo. Usikrobisele kwisiko lentonjane kwakunye nelolwaluko. Omabini la masiko enziwa ngeenjongo zokuphawula ubudala, lowo ulenzelwayo engeniswa kwinqanaba lobomi elilandelayo. Intonjane yenzelwa abantwana abangamantombazana logama ulwaluko lusenzelwa amakhwenkwe. Intonjane lisiko elenzelwa intombi yakubonwa ukuba ifikelele exabisweni lokwenda. USiwundla noNgomane (2000:64) baphawula bathi ngokwenziwa kweli siko:

Kaloku kwaXhosa ithi intombazana yakufikelela kwixabiso elithile, ithombe.
Olu luphawu lokuba ingenda.

Siyakuphawula ukuba ayingawo onke amantombazana athi alenzelwe eli siko. Ikho yona imizi esalenzayo, ekwakho naloo mantombazana athi aligulele, wambi ade abuye sele esemizini ngenxa yokuba engazanga alenzelwa. Siyeva umbhali ephawula ngeli siko lentonjane kwinoveli ethi, u*Dingezweni*. Uthi: “Kwakungqungqwa ngabafazi kuyintonjane phaya kwaMadiba kuzizipheko inyama idlala abantwana” (p.172). Akukho nto ibhekelephi ayithethileyo ngeli siko umbhali. Ulikhankanye nje ukukhumbuza ngalo nanjengoko ilelinye lamasiko abalulekileyo.

Isiko lokwaluka lisiko elenzelwa onke amakhwenkwe nanjengoko esitsho noMtuze (2010:42) esithi, “Initiation into manhood is a *must* for every black boy. You cannot escape it.” Ukuthetha oku ngokukufunda nanjengandoda yomXhosa naye. UBongela (2001:169-170) uthi ngeenjongo zeli siko: “Ulwaluko (*circumcision*) *has always been regarded as a basic form of training a man to fit and to dovetail perfectly into cultural fabric of indigenous society*”. Ulwaluko lelinye lamasiko asaxatyiswe kakhulu. UMabusela (1991:113) uthi evelisa oku kubaluleka kwalo:

Isiko lokwaluka libaluleke kakhulu kwaye nanamhla oku lisaqhutywa
kwiindawo zonke. Ezidolophini apho amasiko angakhathalelwe isiko lokwaluka
lixatyiswe kakhulu.

AmaXhosa ayingawo odwa asalenzayo eli siko. Zininzi nezinye iintlanga ezisalenzayo. UMtuze ulichaphazele naye eli siko kule misebenzi yakhe. Kwincwadi ethi, *UDingezweni*, siyambona uDingezweni ebalekela ezintabeni apho afika acele ukuba naye akhelwe elakhe ithonto ukuze oluswe. Nakwincwadi ethi, *Umsinga*, sibona uPhilabadane elikrwala ukufika kwakhe esinaleni. Umbhali uvelise aba balinganiswa ukuze afundise ngobudoda. Uthi kwincwadi yakhe *Umdlango* (1972) xa achaza ubudoda:

Yonke laa mikhuba nemikhwa yobukhwenkwe ibisakungcwatywa akufikelela
kweli nqanaba urheme. Unotshe! Ukwaluka akudali budoda yaye lilize ukuba
akuphumelelanga ekuveliseni ubuntu obutsha kulowo walukileyo. Le nto
singayifanisa nokuphehlelelwa ecaweni. Kufuneka bungcwatywe ubuntu
obudala kuvele obutsha kungenjalo alusizi nto uphehlelelo.
(pp. 63-64)

Olu luvo lucacisa ukuba ukwaluka kodwa akudali budoda koko ubudoda zizenzo. Bobabini aba balinganiswa bezi noveli umbhali ubenze benza izinto ezigwenxa kanye emveni kokwaluka kwabo. UDingezweni uya esiba nesimilo esibi lo gama uPhilabadane

ezibandakanya neqela labafundi eligqibela ngokugxothwa esinaleni. Le yindlela yombhali yokuphuhlisa ukuba eyona nto ibalulekileyo yimfundiso athi ayifumane lowo walusiweyo, yaye kufuneka ingene. Xa ingangenanga imfundiso akagqibelelanga ukuba yindoda.

Umbhali ukwasebenzise isiko lokuthiywa kwabendi amagama. Abalinganiswa abangamakhosikazi ubaphe amagama emizi. Lelinye lamasiko athi enziwe eli kwaXhosa. Ukufika kwakhe umfazi emzini liyatshintshwa elo lobuntombi igama anikwe elitsha ukuphawula ukuba akanakuba saba nobudlelane neentombi. ULesoetsa (1989:189) uyaphawula ngokuthiywa komtshakazi igama, uthi, “... *when a woman gets married certain clan names give their daughters-in-law a new name, ‘a name that ushers one into womanhood’*”. USomana noDudumashe-Luthango (2007:36) kumbongo othi “Igama lomfazi” bathi bona ngeli gama:

Ekhay’ apha unendawo,
Sikunika nje eli gama,
Ebufazini unebango,
Ngeli gama uyadalwa.

Ukhutshiwe ebuntombini,
Unxityelelw’ ebufazini,
Elo lasebuntombini
Ekhay’ apha litshintshile.

Nabo aba babhali bakwabonakalisa intsingiselo yegama lobufazi. Kwinoveli ethi, *Umsinga*, inkosikazi kaMinenzima ithiywe ngelikaNothozamile kanti nomolokazana wakhe kuthiwa nguNoxolo. Nakule noveli ithi, *UDingezweni*, siyadibana nawo la magama kwinkosikazi kaNyubatyha kunye namakhosikazi abaninawa bakhe. Elona gama likaMaMfene, unkosikazi kaNyubatyha, nguNomalanga. Sikweva ngoNomqaqadeko kunye

noNompambaniso abaninawakazi bakhe. Inkosikazi kaYese kUYese namahlandinyuka obomi nayo ithiywe elikaNolulamo nguyisezala uNyubatyha.

6.3.1.3 Ukuhlonipha

Intlonipho yenye yezinto ezifundiswayo kwaXhosa. Uthi umntwana ekhula abe eqeqeshwa efundiswa ukuhlonela. Abantwana ayingabo bodwa ekulindleleke ukuba bayibonakalise ingqeqesho koko bakhuliswa ngayo ukuze babe ngabantu abanentlonipho bakuba badala. Le nto yale ntlonipho iye ibonakele nangakumbi kubantu abangabendi. Zininzi izinto abathi bazenze abafazi ukuhlonela emizini yabo. Isinxibo sabo siyohluka kwesabanye abantu ukanti nokuhamba bayacezela. Kukho iindawo ezifana nobuhlanti abangenakunyathela kuzo. Bakwalindleleke ukuba bahloniphe nangolwimi olu balusebenzisayo. UNdabezitha (2005:5) uthi ngolu hlobo lwesihlonipho:

The Nguni language group namely, Zulu, Xhosa, Ndebele and Swati have what is termed *hlonipha language*. The *hlonipha* language is the language of respect commonly used by married females to show respect to their in-laws.

Abafazi banamagama abangenakuwabiza apha ekhayeni. Baye ke bafundiswe ngamadodakazi abo ngokuxelelwa ukuba ngawaphi amagama ekungafanelekanga ukuba bawabize. UFinlayson ecatshulwa nguMesthrie (1995:143) uthi ngesihlonipho sabafazi:

From the time the woman enters her in-laws' home she may not pronounce words which have any syllable that is part of the names that occur among her husband's relatives.

URudwick noShange (2009:69) bengqina oku nabo bathi:

... isiHlonipho, primarily includes the avoidance of certain names and syllables but comprises

also, in its traditional form, an entire lexicon of specific hlonipha terms.

UMtuze uthe wasinika umzekelo wale ntetho ngokuthethwa nguNomphambaniso ongumkhuluwakazi kaNomqaqadeko. Uthi lo mfazi:

Yinzo yangabom, Nomqaqadeko, le. Lingathini ityubuka lakho ukunoboka ngentyathuk' enje? Kudala ndilozele ukuba uNyubatyha lo utyothile empetha kwethu. Yhu! Ungathini ukutyotha unetyabuka namhlanje ngobaluko utyhithike sele usonge izamkelo? Wakha walozela phi umju omkhulu ekhwelisa amatyubuka ekolohiyeni ukuba bayokutheza iintyodi kuthekela isiphango esingaka?
(p.33)

Kunzima ukululandela olu lwimi lusetyenziswe ngulo mfazi yaye ongazanga waluva akanakuze ayiqonde loo nto ayithethayo. Kunokutolikwa ngolu hlobo ngesiXhosa esiqhelekileyo:

Yinto yangabom, Nomqaqadeko, le. Angathini umntwana wakho ukufa ngendlela enje? Kudala ndibona ukuba uNyubatyha lo ulandela emva kwethu. Yhu! Ungathini ukuvuka unomntwana namhlanje malanga litshone sele usonge izandla? Wakha wambona phi umntu omkhulu ekhwelisa abantwana enqweleni ukuba bayokutheza iinkuni kusiza isiphango esingaka?

Olu lwimi lokuhlonipha lwabafazi lunawo amagama athi afane kodwa ubukhulu becala lowo uhloniphayo uthi azakhele awakhe amagama aza kuhlonipha ngawo ingakumbi lawo okuphepha ukubiza amagama ooyisezala. Abendi ke balusebenzisa olu lwimi bade bayokufa.

Abafazi asingabo bodwa abanolwimi lokuhlonipha. Nabakhwetha, ngethuba besesuthwini, bathi basebenzise izihlonipho. UMaKoni, Smitherman, Ball kunye noSpears (2003:141)

bathi ngolu lwimi, “... isikhwetha *is the type of language variety typically used by young men during circumcision.*” Olu lwimi luphelela apho ezindle aluphinde lusetyenziswe lakuba ligqityiwe isiko elo. Abasetyhini abanako ukuze baphazame balusebenzise nokuba sebelwazi. Mandulo lwalunqatyiswe kakhulu olu lwimi nangona kule mihla ngenxa yale mpucuko sele lusazeka nakwabasegoqweni. Usikrobisile kulo umbhali ngamazwi kaDingezweni ngethuba echaza into eyadala ukuba ade azincame angene esuthwini oluswe naye. Uthi ngolo lwaluko lwakhe:

Kwaphela amahlathi, ncentsa, ndaba ngafuna ukuxhola ndakuncama. Ndakha ndeza apha koondoqa ndifuna amagcaza neentsedeba kodwa ndabonelelwa. Ndancedwe yile khanka kabawo bendicothela kwezi ntaba. Ndandingqungela izifombo phaya esiXhoseni, ndabhaqwa sesinye isigqwathi, sawuhlaba umkhosi, ndasisisulu sekrali ...
(p.60)

Oku akuthethayo kunokubekwa ngolu hlobo ngesiXhosa esivakalayo:

Kwaphela amahlathi, **ndoda**, ndaba ngafuna **ukutya** ndakuncama. Ndakha ndeza apha **kubakhwetha** ndifuna **amanzi neenkobe** kodwa **ndabhaqwa**. Ndancedwe yile **nja** kabawo **bendizingela** kwezi ntaba. Ndandingqungela **iinkukhu** phaya **emizini**, ndabhaqwa **ngomnye umntu ongumama/umfazi**, wawuhlaba umkhosi, ndasisisulu **sentonga** ...

Kula mazwi kaDingezweni kuyaphawuleka ukuba awona magama maninzi athi atshintshe zizibizo apha kwisikhwetha. Amagama abantu kwanezinto zithi zibizwe ngamagama wambi. Kohlukile ke oku kweso sabafazi isihlonipho kuba siyaqaphela ukuba zininzi izigaba zentetho athe waziguqula kweyakhe intetha uNomqaqadeko. UBongela (2001:181) uphawule ngomahluko phakathi kwesihlonipho sabafazi kunye nesikhwetha. Uthi:

The major difference between *hlonipha* words for women and those for *abakhwetha*

is that most *hlonipha* words for women are based on avoidance of pronouncing a consonant in a name presumably of the father-in-law. In case of *abakhwetha* vocabulary the *hlonipha* words show a semantic shift from the original Xhosa words and are not consonant oriented.

Mayicace ke eyokuba kwimihla yangaphambili umphandi, kuba elibhinqa, ubengasayi kuze akwazi ukulutolika olu lwimi. Nakolu phando ubenako ukufumana ubunzima bokufumana olo lwazi nanjengoko amanye amadoda ebeceliwe ukuba ancede ale kwaphela. Ngalawo afuthelwe yimfundo naqondayo ukuba uphando luhamba njani na athe aba nokuncedisa. Oku kuthe kwaphuhlisa ukuba ngenene izinto ziyatshintsha ngenxa yamaxesha. Eqonda enjalo nawo lawo abe luncedo, kodwa ayikhankanyile eyokuba angabizwa ngamagama kuba esenza into echasene nesiko. Nako oku kubonakalise ukuba zikho izinto ekusabanjelelwe kuzo kula masiko.

6.3.1.4 Izipongo

Ukuponga yinto ethandwayo kakhulu nesenziwa nanamhla oku kwaXhosa. Kukho iindidi ezahlukeneyo zezipongo kodwa ezona zipongo zazisetyenziswa kwanezithandwayo kwaXhosa zizipongo zomthonyama. Uthi akuba nemvakalelo umntu oyimbongi asuke adanduluke athethe ngaloo nto imchukumisileyo. Lowo ke umntu waziwa ngokuba yimbongi yomthonyama kuba izipongo zakhe zisuka ziziphuphumele asebenzise ilizwi lakhe ukuvakalisa imvakalelo anayo. Ayinguye wonke ubani othi abe nesi siphiso. Imbongi, kanye njengombhali, inokuchukumiswa zizinto ezahlukeneyo. Isenokuncoma kuzo, igxeke, ibulele okanye inqwanqwade.

Ngokungena kobhalo kwaye kwakhula uhlobo lwesibini lwembongi, imbongi yosiba. Le yona yileyo ithi yakuvakalelwa isuke ithathe usiba ibhale iphalaze ezo zimvo zayo. UMTuze ke naye ukwangumbhali wemibongo. Simbona naye lo kaMTuze enomfutho waseNtshona kuba kwimbali yakhe usixelele ukuba waqala njengembongi yomthonyama kodwa ugqibele eyibhala phantsi naye imibongo yakhe. Unazo iincwadi zemibongo azipapashileyo. Liyaphawuleka ke nalo ifuthe lobumbongi kwezi noveli zakhe. Umana ukufaka imibongo nakuzo apha. Usebenzise izibongo ezaziwayo ezibhalwe ngabanye ababhali, maxa wambi azibhalele ezakhe edala iimbongi eziza kuvelisa iimvakalelo ezithile apha emabalini. Kwincwadi ethi, *UDingezweni*, sidibana nabantwana becengceleza umbongo othi uNogayoyo. Ngumbongo owazekayo lo kumaXhosa amaninzi nowawusakufundiswa kwibanga labaqalayo ezikolweni. Kangangokwaziwa kwawo abanye abantwana bebethi beqala neso sikolo babe sele bewazi. Kwakuyo le noveli umbalisi usebenzise umbongo ukusizobela inkangeleko kasibonda welali yaseMnandizonka. Umbhali uyile umbongo esiwuva kulo mbalisi. Uqala ngokuthi lo sibonda wayeyimbishimbishi, nokuphuhlisa ukuba wayemkhulu etyebile ngesiqu. Ulandelisa ngombongo ukugxininisa obo bukhulu bakhe. Uthi:

Ungxangxa kangxubulo,
 Ugcin' isavanda somhlubulo.
 Isabhemla sifuz' ufudo,
 Umbefu lolwekat' ufuzo.
 (p.45)

Kwincwadi ethi, *Alitshoni lingaphumi*, sikwafumana umbongo awubhale ngokwakhe umbhali. Sidibana nembongi uNyokonyibhoxo ibonga ukuvelisa intlungu ababekuyo abantu ngethuba benduluka kuhambo olwalusingise eMsobomvu. Yayibuhlungu loo meko kuba babekhutshwa ngetshova apho eMetele besisiwa kwenye indawo. Umbalisi uthi ahlomle ngaloo mbongo ukuphuhlisa imo yonxunguphalo eyachukumisa loo mbongi. Uthi, “Kambe

kube buhlungu ngakumbi yakuthi imbongi uNyokonyibhoxo phambi kokuba anduluke loo loliwe:..." (p.32). Kwakuwo lo mbongo sithi sifumanise ukuba kufakwe neziduko. Ithi imbongi, "Barhole thole lomCube, Zondwa, barhole" (p.32). Ithutha ingwevu yakwaMelithafa iyibongoza ukuba ikhokhele elo qela lalihamba ukuya eMsobomvu apho. USiwundla noNgomane (2000:78) bathi isiduko esi siyakhwazi ukumthoboza umntu simthambise intliziyo. Sibona imbongi icenga le ngwevu ngeziduko ukuze ithathe olo xanduva iyinika lona lokuba ikhokele abo bantu ukuya kuloo ndawo babesiswa kuyo bengayazi.

Iziduko ezi nazo ikwalolunye udidi lwezibongo njengoko esitsho noTyatyeka (1995:1) xa ezichaza, esithi: "Isiduko sisibongo sabantu abathile". Umntu uye athuthwe ngazo xa enconywa okanye ebongozwa. Isiduko esi ikwayindlela yokunika umntu isidima. Maxa wambi baye bathuthane abantu kuba besazana. Usivelisele le misebenzi yeziduko umbhali. Abalinganiswa bakhe bahamba babizane ngazo. Kwincwadi ethi, *UDingezweni*, siva uMdeyide ethutha uMdengentamo ngethuba bebonisana ngengxaki yamakhwenkwe ayegqugqise ilali ngokungeva. Uthi: "Khona ungatshongo mntu wasemaMpingeni, kwaSenzwa, kwaMawawa, kwaDebaliwelwa, kwaBholokoqoshe, kwaNto yomntwana, xa nditshoyo ndithi kwaNyantsu!" (p.43). Baphefumlelana bezama ukuza necebo. Simbona ke apha emthutha kuba emazi yaye eqonda ukuba usoloko esiza nezinto ezakhayo. Sikwaqaphela ukuba akho namakhosikazi abizwa ngezi ziduko. Unkosikazi kaNyubatyha usoloko ebizwa ngesiduko nangona enalo igama lomzi. Inkosikazi xa ibizwa ngaso ithi ibe nesidima nesithozela. UBongela (2001:46) uyawungqina lo msebenzi weziduko kumakhosikazi abizwa ngazo. Uthi, *"To a married woman the use of isiduko is very important for it*

carries a mark of dignity and respect". Sibona ke le nkosikazi ihloniphekile ngale ndlela ibizwa ngayo.

6.3.1.5 Ingoma

Ingoma yinto ethandwa kakhulu nayo kwaXhosa. Ziziindidi ezahlukeneyo yaye nemisebenzi yazo yahlukene. Ziyafumaneka kakhulu nazo kule misebenzi kaMtuzi. Siyazifumana ezenkonzo kwincwadi ethi, *UDingezweni*, njengoko kukhankanyiwe kumaphepha ama-369-371. Lukwafumaneka olu hlobo nakwiinovelu *uAlitshoni lingaphumi* kunye no*Indlele' ecand' intlango*. Siyababona abasebenzi bendlela kwincwadi ethi, *UDingezweni*, behlabela ukuze umsebenzi ube lula yaye ukhawuleze. Kwincwadi ethi, *UYese namahlandinyuka obomi*, siyeva ngoYese nowakwakhe ababebalasele kwisikolo ababexelenga kuso ngenxa yokuba ikwayala yabo yayigqwesa ezikonsathini zesikolo. Iikonsathi ezi zazisakubakho ezikolweni ngemihla yamandulo kukhutshiswana ngomculo kuzo ngabafundi. Umbhali ude wawabalula namaculo ababewaculisa ooYese nekungamaculo azekayo ayeculiswa ngenene ezikolweni ngemihla yakudala. Lo mlinganiswa unguDingezweni naye umana ukuziculela iingonyana ingakumbi xa enomvandedwa okanye enesithukuthezi. Ngaye umbhali usibonisa amandla engoma. Sikweva ukuba uDingezweni lo wayengumbethi mrhubhe owade wanodumo ngenxa yawo. Umrhubhe sesinye sezixhobo zomculo ezenziwayo kwaXhosa ukuyolisa ingoma. Zonke ezi zixhobo abantu bazenzela ngezandla kodwa zitsho ngento enoncuthu xa zidlalwayo.

Ixesha lomzabalazo wenkululeko kweli kwakulixesha elinzima kakhulu. Abo babekuwu babesebenzisa iindlela ezahlukeneyo zokubonakalisa ukungoneliseki kwabo. Iingoma yenye yezo ndlela ababethi baphefumlelane ngazo ngezimvo, bevakalisa izikhalazo zabo ngemiba ethile kwakunye nokunikana amandla ukuze bangatyhafi. Siyazifumana ezinye zezi ngoma zomzabalazo kule noveli ithi *Iingada zibuyile endle*. Umbhali uzifake kule ncwadi nanjengoko iyiyo ethetha ngamaqela ezopolitiko.

6.3.2 Ukutshintsha kwentlalo yakwaXhosa

Phambi kokufika kwabamhlophe kweli abantsundu babeneendlela zabo zokuphila. Ifuthe laseNtshona lifike leza notshintsho olukhulu kwintlalo yakwaXhosa. Imisebenzi kaMtuzi ijonge imiba eyahlukeneyo kodwa kuyo sithi siphawule ukuba ngokweminyaka yokubhalwa kwayo kukho utshintsho oluphawulekayo oluphenjelelwa ngamaxesha. Kule misebenzi siqaphela iindlela ezimbini ekuphilwe ngazo kwaXhosa, indlela ekwakuphilwa ngayo mandulo kwakunye nekuphilwa ngayo kule mihla yempucuko. Kwincwadi ethi, *UDingezweni*, uvelise zombini ezi ndlela zokuphila kwaNtu, eyasezilalini kunye naleyo yasedolophini. Owona mba uyivelisa kakuhle le ntlalo kukuchotshelwa kwamatyala. Uqale wabonakalisa indlela yasezilalini ngokusonjululwa kwengxaki yasekuhlaleni embizweni. Kukule mbizo apho kwathathwa izigqibo ngobutyala bamakhwenkwe nangona wona engazange ade abizelwe kuyo. Iimbizo zizinto ezaziwayo ezilalini nalapho ichotshelwa khona imicimbi yasekuhlaleni, kukwaxoxwa kugwetywa namatyala kuzo. Oku kubonakalisa indlela ekwakuphilwa ngayo emaphandleni.

Uphinda abonakalise indlela yokuxoxwa kwamatyala yaseNtshona ngokungena kukaDingezweni ebanjwa eGoli ngenxa yokungabi nepasi. Elo tyala likaDingezweni laya kuxoxwa enkundleni yakwamantyi. Umenze uDingezweni wamangaliseka yiyo yonke loo nkqubo nanjengamntu wayesuka ezilalini. Loo nto ithi isibonakalisele ukuba ubomi basezilalini nobasezidolophini bahlukene. Ixesha lokuphathwa kwamapasi nalo silibona libe nefuthe entlalweni yoluntu, kuba lelo xesha lengcinezelo elatshintsha indlela yokuphila kwabantsundu. Nakwincwadi ethi, *Umsinga*, sithi silibone ifuthe lokutshintsha kwamaxesha. UNothozamile, ohlala ezifama, uthi amangalelwe, kubizwe amapolisa ukuze ambambe ngeso sityholo abekwa sona. Amapolisa nawo ngabagcini-mthetho abeze nendlela yolawulo lwaseNtshona. Ityala elo nalo lagwetywa kwiinkundla zeemantyi. Apha kule ncwadi sibona abantu abamnyama abasele befuthelwe yindlela yaseNtshona. Ababizi zimbizo okanye bahlale phantsi baxoxe koko basana ezinkundleni zamatyala zeemantyi.

Siphinda siluqaphele olu tshintsho kwindlela abaphila ngayo abalinganiswa bezi ncwadi zikaMtuze. Mandulo abantu babesakuphila ngokulima nangemfuyo. Siyabona ukuba umbhali ubhale sele iguquka le meko. Ngokuhamba kwamaxesha abantu baya beqeshwa besebenzela imali. Uninzi lwale misebenzi luqale lwafumaneka ezidolophini. Kwinoveli ethi, *UDingezweni*, lo mlinganiswa unguDingezweni uhamba eqeshwa kwiidolophu ngeedolophu, aqale kwezincinane ade aye kwisixeko saseGoli apho afika asebenze emgodini. Kukule ndawo apho uninzi lwamadoda asezilalini ayeziqeshisa khona ukungena kwengqesho. Ayebamba ijoyini asikelwe iinyanga ezithile awayengenakubuya zingaphelanga. Yeyona ndawo ayeqeshwa kuyo leyo nanjengoko yayingadingi mntu ufundileyo koko ifuna abantu abanamandla okomba kuba yaba mininzi imigodi eyathi yafumaneka.

Kwincwadi ethi, *Umsinga*, siqaphela ukuphucuka kweendawo zengqesho kuba sibona uPhilabadane ephangela ehotele. Kwincwadi ethi, *UYese namahlandinyuka obomi*, umlinganiswa onguYese uthi aphangele kumasebe ngamasebe karhulumente, athi akuyiphucula imfundo yakhe agqibele engutitshala. Sikwadibana noMgxekeni kunye noNomafa besebenza njengogqirha nomongikazi kwisibhedlele iLivingstone. Apha sithi sibone ukuba imfundo yeyona ize notshintsho olukhulu kwintlalo yoluntu, mfundo leyo ize nempucuko yaseNtshona.

Kwinoveli ethi, *Indlel' ecand' intlango*, siphinda sizibone ezi ndlela zokuphila. Siqale siphawule ngezithuthi ezisetyenziswayo. Ukuqala kwebali kufika umfundisi ehamba ngololiwe eye kuphuthunywa ngamadoda afike amkhwelisa kwinqwelo yeenkabi. Uloliwe luhlobo lwesithuthi oluthe lweza nempucuko kanti mandulo kwakusetyenziswa iinqwelo ezo zitsalwa zizilwanyana. La madoda nawo ngokwesinxibo abonakalisa eli futhe sele ligubungele uluntu. Uthi umbhali xa ewachaza:

Naku namhlanje ezibona [umfundisi] esemaXhoseni, ephelekwe ngamadoda athe akuthi tyishi edolophini azikhulula ezo bhulukhwe ebeziwaminxile, ambatha iingcawe neentaka-mlilo zakowawo.

(p.3)

Umbhali usebenzisa igama “ebeziwaminxile” ukubonakalisa ukuba ayengasiqhelanga eso sinxibo. Ezi zambatho atshintshela kuzo zizinxibo ezingasaziwa kule mihla nezazisakwambathwa mandulo. Kwathi ukungena kwempucuko abo babesazombatha babonwa njengamaqaba zade zabe ziyayekwa luluntu luphela. Ulutsha lwanamhlanje alunalo nofifi lokuba zizinxibo ezinjani ezo ngaphandle kolo luthi luzibone emifanekisweni.

Lo mfundisi naye uthi abolekwe inkabi yehashe ukufika kwakhe kuloo lali wayeza kukhokhela ibandla kuyo. Wayehamba ngalo ukuvelela amarhamente akhe. Kule mihla abefundisi abaninzi sele behamba ngeemoto, akusasetyenziswa mahashe.

Olunye utshintsho oluphawulekayo ngenxa yamaxesha lukulwimi. UMtuze noMjamba (1984:9) bahlomle bathi ngokutshintsha kolwimi: “Masiyivume into yokuba isiXhosa sezi mini asifani nesiya sasithethwa ngoomawomkhulu mfamlibe ...” Umbhali nangona ebhale ngolwimi lwesiXhosa kodwa sithi siphawule ifuthe lexesha kulwimi alusebenzisayo. Incwadi ethi, *Iingada zibuyile endle*, ithi ibonakalise obu bunzima bokungathethwa kakuhle kolwimi lwesiXhosa. Kukho amagama afana noo”*redployment*” (p.93), “*severance package*” (p.93), “*task teams*” (p.94), “*Intervention Teams*” (p.94), “*Isolation Ward*” (p.94), “*Essential Services*” (p.97), awabhale ngolwimi lwesiNgesi umbhali. Oku kudalwe kukungabikho kwesigama kulwimi lwesiXhosa sezi zinto zenzekayo. Zininzi izinto ezintsha kwintlalo yoluntu ezingekabinawo amagama eelwimi zesintu. Zithi ke zibizwe ngamagama azo kolo lwimi zivela kulo. Oko kuthi kudale ukuxutywa kolwimi kungathethwa ngokusulungekileyo. Yonke le nguqu iyabonakala kulutsha lwanamhlanje. Abantwana bale mihla abafuthelwe bubuchwepheshe balahlekiwe lulwimi lwesiXhosa. Uphando olwenziweyo kwisebe lezemfundo lubonakalisa ukuba abantwana abakwazi ukubhala kwanokufunda ngeelwimi zabo. Kunzima kule mihla nokufumana umntu osithetha isivakalisi asigqibe esakhe ngolwimi olunye. Oko kudala ukuba kubaleke nelo suntswana lesigama ebesisekho kulwimi olo.

6.3.3 Ifuthe lobomi bombhali kwimisebenzi yakhe

Umntu xa ekhula ufumana amava obomi. Izinto ezimana ukumhlela nazibonayo zizo ezidala la mava. Amanye kula mava zizinto ezimnandi ezinye zibuhlungu. Zikho ezo umntu aye abelane ngazo nabanye abantu. Uyakwazi naye ukufunda kwezinye zezo nto bezimhlela. Siyawafumana la mava kaMtuzi kweminye yale misebenzi yakhe. Uwasebenzisile ekwakheni nasekubaliseni amabali akhe. Ezinye zeziganeko ezihlela abalinganiswa bakhe kwanokunye abakwenzayo koko kwakusenzeka nokwakusenziwa nguye. Siyaphawula ukuba isimo sentlalo asisebenzisileyo kwiinovelu ezithi, *Alitshoni lingaphumi*, kunye naleyo ithi *Umsinga*, sisekelwe ezifama. Kuzo zombini ezi ncwadi usizobe ubume beefama kwanendlela yokuphila kwalapho. Uzobe kanye oko sikwaziyo nesikuva kuthethwa ngobomi basezifama. UMtuzi ngokwakhe wavela wakhulela kwiifama ezikummandla waseMetele. Inovelu ethi, *Alitshoni lingaphumi*, isekelwe kwiifama zaloo mimandla kanye. Siyabufumana obo bungqina koko akuthethayo kwincwadi ethi *An alternative struggle*. Uthi:

What is of vital importance to me is that I was born on the wonderful African soil, on a remote farm in the district of Middelburg, Cape, in the middle of nowhere, as many people used to say.
(p.2)

Kule novelu ithi *Alitshoni lingaphumi* usibonise izinto ezahlukeneyo ezenzeka ezifama. Usibonise indlela abanxulumana ngayo abasebenzi nabaqeshi babo. Usibalisele noko kwakusenziwa ngabantwana kule mimandla ingakumbi imidlalo yamakhwenkwe. Owona mdlalo athe wagxila kuwo wasenzela umfanekiso wawo ngulowo weentonga. Uwuzobe ngendlela edala ukuba singe siphambi kwawo siyawabona nathi loo makhwenkwe. UMtuzi ukhethe lo mdlalo ewudlalisa amakhwenkwe asezifama apho wabuchithela khona nobakhe

ubomi bobukhwenkwe. Uthetha ngomdlalo awaziyo kuba naye ugqithile kwelo nqanaba. Oko kuchitha kwakhe iminyaka yobukhwenkwe kulo mmandla wasezifama sikwakuva kule ncwadi ithi *An alternative Struggle*, xa esithi:

We found a dam-building job on Mr Cumming's farm in the vicinity of Conway, in the southern parts of Middelburg district. This is where I matured as a young boy, ...
(pp 8-9)

Le noveli ihambe yafaka nembali yokufuduswa koluntu lusisiwa eDimbaza nebizwa njengeMsobomvu apha kuyo. Ngamava ombhali nalawo kuba abazali bakhe babephakathi kweqela eladudulwayo kwezo fama lusiwa eDimbaza. Ude wanaso nesihloko esisodwa esithi “Forced removals of parents to Dimbazana township” kwakwincwadi u*An alternative Struggle*, apho abalisa khona ngale mfuduko. Loo mava abazali noko babejamelene nako ngenxa yaloo meko ukwenze ibali kule noveli. Indlela ayizoba ngayo imeko abathi baphantsi kwayo abantu lolo fuduso ithi ingqinelane nokuthethwa ngababhali ababhale ngale mbali. Oku kubonakalisa ukuba ngenene uthetha ngento anamava ngayo akayiqwebi nangona eyenze ibali.

Ukuthengiswa kweenkuni nguNyubatyha kunye nonyana wakhe uDingezweni bezigawula ehlathini nako koko kwakusenziwa ngumbhali notata wakhe ngethuba esakhula. UNyubatyha noDingezweni benza lo msebenzi akuba uMaMfene eswelekile nokungoyena mntu wayebaxhasa nanjengoko wade waya kuphangela edolophini. Uthi umbhali ngolu shishino lwalusenziwa ngaba balinganiswa bebali lakhe:

Benyuka besiya kutheza uNyubatyha noDingezweni belila ngeentliziyo ngenxa yokwahlukaniswa kwabo nomncedi kwezo nzima ... Ezi nkuni babezithengisa

kumaKula akuKomani ayemana ukuza kuzithenga kabini ngenyanga aze athengise edolophini apho.

(p.24)

Utata kaMtuzi naye uquqale lo msebenzi emveni kokuba eyeke ukuhamba esakha amadama amanzi esebenzela amafama. Ubungqina bokuba le nto koko kwakusenziwa ngumbhali siyabufumana koko akutshoyo kwincwadi ethi, *An Alternative Struggle*. Uthi:

By then, my father had switched over to a new occupation, which he did for the rest of his life: cutting and selling firewood. I can still visualise my father's long span of donkeys pulling a wagon full of bundles of firewood from Conway ... I used to join him on the slow and tedious journey to Middelburg, where we used to spend the day selling the firewood in the streets ... This pattern continued – studying during the day and helping my father cut and sell firewood during school holidays, until I completed my farm-school education successfully.

(p.13)

Indlela le bashishina ngayo nayo ibufana kuba kuthengiswa into enye yaye kuthengiselwa abantu basedolophini. Umahluko kukuba umbhali noyise babeziyela ngokwabo edolophini bethengisa ezitalatweni lo gama uNyubatyha nonyana wakhe bekusiziwa kubo. Aba bencwadi abantu sinokubabona njengomthombo (*suppliers*) wemveliso leyo benikela kubantu abaza kushishina ngayo. Nendlela ezithuthwa ngayo ezi nkuni ikwafana kuba ooNyubatyha nabo babekwasebenzisa undlelende. Nalapha bohluka kuba umbhali noyise babenesipani lo gama kooNyubatyha wayemnye kuphela.

Siphinda siwabone la mava ombhali kwincwadi ethi, *Umsinga*, apho abalise ngamaqhinga kaPhilabadane owathi akuba wayehambe izikolo zingekavalwa wabethela inqununu umnxeba ezenza uyise engxengxeza ngokuthatha umntwana ngaphandle kwemvume.

Kukwakule ncoko apho wabe sele enikwa nengxelo yeziphumo zakhe nanjengoko zaziye zabanjwa ngenxa yoko kumka phambi kwexesha kwakhe. Siyafumana ukuba nesi siganeko koko kwenziwa ngumbhali nabalise ngaso kwincwadi engobomi bakhe ethi, *Indlel' ebhek' enkundleni*, kwiphepha lama-26.

Indima yakhe yobutoliki ezinkundleni nayo uthe wayisebenzisa kwinoveli ethi, *UDingezweni*. Ukungena kwakhe eGoli uDingezweni waye wabanjwa wada wavela enkundleni yamatyala. Siyeva ngetoliki eyayikho apho nekuthiwa ngayo:

Yaba ngumbhodamo emangaliswe nayile ndoda ilichule kangaka ekuqondakala ukuba iguqula ezi lwimi zithethwa apha eqonda ukuba ukuba ibingekho bekuya kuxoxwa nzima.
(p.103)

UDingezweni njengamntu waye wasishiya isikolo yaye esuka ezilalini wayengayazi loo nto yayiqhubeka apho engeva nezi lwimi zazithethwa apho. Sibona umbhali ephuhlisa indima yeetoliki ezinkundleni zamatyala yaye oko ngamava anawo nanjengoko naye wayekhe wasebenza njengetoliki iminyaka emininzi.

UMtuze njengamntu omnyama uchaphazelekile naye yingcinezelo. Udibene naye neentshutshiso, engcungcutheka njengabaninzi. Uwasebenzisile loo mava akhe kwezinye zezi noveli zakhe. UDingezweni ukufika kwakhe eGoli waye wabanjwa ngenxa yokuba wayengawuthobelanga umthetho werhafu. Oko kubanjwa kuka Dingezweni ngenxa yokophula loo mthetho sikuva kumazwi epolisa elalimbamba, lisithi:

Iphi irhafu yakho? Yiza sibonisane ntanga. Ukuphantsa ukugetyengwa kwakho asikokuthi mandingayifuni irhafu kuwe ... Ungaxhali wena, ntangam, ngalaa rhafu, siya kukunika ithuba.
(p.102)

Umbhali uyikhankanyile into yokubanjwa kwakhe nabantakwabo kwangeli tyala lalibekwa lo mlinganiswa unguDingezweni kwincwadi engobomi bakhe. Uthi:

We had walked only a few metres on Grahamstown Road, when the notorious Sotewu, a white policeman, and his team of policemen pounced on us. They demanded to see our reference books (identity documents for blacks only), which we duly produced ... The next minute saw all three of us locked up in the big police truck. All three of us had failed to pay our taxes; the notorious Poll Tax that only Africans had to pay as from 1926.
(pp-37-38)

Kwincwadi ethi, *Umsinga*, uvelise uPhilabadane esenzelwa iincwadi zemigunyathi ukuze akwazi ukungena kwisixeko saseKapa. Uncama abhenele ekwaphuleni umthetho enze ubuqhophololo ngenxa yobunzima awayejongene nabo. Ubalisa amava abantu abamnyama apho kwakufuneka ukuba babe namaphepha-mvume ukuze babe nokungena bahlale ezidolophini. Wakhe wawafumana naye loo mava okukhutshwa ngenxa yepasi elalingamvumeli ukuba kummandla othile. Uthi ngoko kwincwadi ethi, *An Alternative Struggle*:

Mr Prinsloo ... took my reference book and endorsed me out of Middelburg, Cape. This was done by stamping an endorsement which read: "Not permitted to remain in the proclaimed area of ..." on your reference book. The blacks called it *uphum' aphele*, which means: "go away for good."
(p.46)

Kubomi bakhe bempangelo naye wahamba wade waya kuphangela kwesi sixeko saseKapa kanye njengoPhilabadane lo. Nalapho wayekhe wajongana kakhulu nezo ngxaki ezihambelana nemithetho yamapasi.

UMtuze ngenxa yobudala beminyaka yakhe, uphile kumaxesha ohlukeneyo. Uvele ngethuba kungena imfuno nobuKristu busiza nabefundisi. Ngethuba evela abazali bakhe babengekangenwa yingqobhoko njengoko sele sivile kwisahluko sesibini. Ngokuhamba kwexesha uyise waye wazinikela kunye nendlu yakhe babhaptizwa bebonke phantsi kwale nkolo. Ukugqobhoka kwabo ngamava akhe nanjengoko wayekwelo qela labantwana belo khaya ababhaptizwayo. Uwasebenzisile nala mava kwincwadi ethi, *Umsinga*, nalapho siva ngokugqobhoka kukaMinenzima. Kuthiwa ngokungena kwale nkolo kulo mlinganiswa: “Lamchana ekwelo gxamesi lakwaNkwintshana ilizwi, baguquka yena noNothozamile ...” (p.69). UMinenzima wahluke koko kwakwenzeke kwikhaya lombhali ngokuba engazange azinikele nabantwana. Ngelo thuba yena owakhe unyana wayeduke nezwe abe ke wayezele umntwana wamnye kuphela. Indawo le agqobhokela kuyo uyise kaMtuze ikwazezo fama agqobhokele kuzo noMinenzima.

Kwingcombolo ngobomi bombhali siyeva ukuba abazali bakhe babesuka kwilali yakuZingquthu eLady Frere. Imimandla yasezilalini yeyona isabonwa njengeendawo ezinesiXhosa esisulungekileyo. Uyikhankanyile loo nto kwincwadi ethi, *Umsinga*, ngamazwi kaPhilabadane xa ephawula ngesiXhosa esasisetyenziswa nguyise ukumyalela ngehashe. Amazwi amyalela ngawo uyise ayesithi: “Philabadane, khawuthathe eli hashe ulirhuqe likhe libethwe ngumoya wandul’ ukuya kulikhuleka kwesiya sibonda” (p.29). Le ntetho

yamhleleka uPhilabadane nokubonisa umahluko kulwimi olusetyenziswa kwiindawo ezahlukeneyo kwakunye nakwizizukulwana. Uphawula athi umbalisi ukubonakalisa lo mahluko kwindlela abathetha ngayo aba balinganiswa babini:

Ulithathile uPhilabadane elo hashe wenza njengoko ayalelwe ngako, ezele intsini nasesi siXhosa sikayise sokukhuleka ihashe esibondeni kuba yena wayeza kulibophelela epalini elo hashe. “Akasilahli esi siXhosa sakuZingquthu utata ...”.

(p.29)

Uthetha ngokuntsokotha kwesiXhosa esifanisa nesiXhosa sakuZingquthu. Umbhali usebenzisa le ndawo kanye bavela kuyo abazali bakhe ukuzekelisa ngenginqqi esisafumaneka kuzo isiXhosa sokwenene. KuZingquthu kulapho inkaba yakhe ikhoyo kuba uqala apho umnombo wakhe.

6.3.4 Ifuthe lenkolo yobuKristu

Sele siqonda ukuba uMtuzi ngumKristu onganlanga nje ukufuthwa ngale nkolo koko ode wafundisa ngayo naye wayinkokheli kuyo. Siyalibona ifuthe layo kule misebenzi yakhe. Le nkolo inazo izithethe ezifanayo kuwo onke amasebe ayo. Ezona zinto zingundoqo kuyo apha, lunqulo, iingoma, umthandazo kunye nokufundwa kwebhayibhile ze kushunyayelwe loo mazwi afundiweyo kuyo. Siyadibana nabantu abanale nkolo abathi bakuxakwa zizinto sibeve bethandaza okanye becula amaculo enkonzo kwezi ncwadi zakhe. Siyifumana kakhulu le mizekelo kwinothuli ethi, *UDingezweni*. Kuyaqondakala ukuba kungani eli futhe liqapheleka kakhulu kule ncwadi. Le nothuli umbhali uyibhale ngethuba ubuKristu busathathelwe phezulu kwaXhosa. Abantu abaninzi babesangena kule nkolo. Nababhali

abaninzi babesabhala ngemixholo engobuKristu ngelo thuba. Okokuqala sithi sive uMaMfene xa ecula iculo lecawa ngethuba eza kubhubha, esithi:

Z' uhlale nam ngoku litshona nje,
Z' uhlale nam ngexesha lokuhlwa;
Ndakuyekelwa ngabancedi bam,
Mcholi weenkedama z' uhlale nam.

Lihle litshone ilanga lethu,
Buphele msinya ubuyol' obu;
Akumi nent' endiyibonayo;
O! Simakade, uz' uhlale nam.

Ndithemba Wena zonk' ezi mini
Ndosinda ngawe, Nkosi kuSathan;
Wena Mkhokeli, wena Mxhasi wam,
Lisibekela, uz' uhlale nam.

Andoyiki mpi, Wena ukho nje;
Andisindwa bubi nazintsizi;
Ukufa akusenabuhlungu;
Ndinokuphila, xa uhleli nam.

Yimis' ikrus! Amehl' aluzizi;
Ndalathise kuw' ezulwini;
Kuyasa, buyemka ubumnyama.
Nasekufeni, Nkosi! Z' uhlale nam.

“Makube njalo.”

(pp-22-23)

Xa ulifunda eli culo uthi ubone ukuba linazo iindawo ezalatha ukuba uMaMfene lo way'esekhukweni lokufa. Ukutshona kwelanga kusokolo kusayanyaniswa nokuphela kobomi. Kwivesi yokugqibela sithi sibone ukuba uyaziyaleza enkosini ecela ukusiwa ezulwini. Yinkolo yamaKristu onke ukuba ubani obenemisebenzi emihle ekhonza uThixo

uya kuya ezulwini ukubhubha kwakhe. Amaculo angokufa akwafumaneka kuzo zonke iimvaba.

UDingezweni naye wathi akujongana nobunzima egula ezindle, wathi: “Mandicule ukuze indlela yam ibe mhlophe” (p.96). AmaKristu akholelwa ukuba xa ubani egula usendleleni eya ekufeni, kufa oko kubonwa njengenqwelo esa amakholwa ezulwini. Yile ndlela wayefuna ibe mhlophe uDingezweni nevelisa inkolo yombhali. Wacinga wade wakhumbula imigcana emibini yeculo lecala elithi:

Uyakhamba wena wedwa
Uyakubizwa wena wedwa.
(p.96)

Le miqolo ayikhethileyo nayo isongeza kwinkolo yokuba xa ubani esifa sukube kubizwe igama lakhe nguMdali yaye abantu babizwa ngokubizwa. Elowo nalowo uzihambela eyedwa.

Ngethuba kusweleka ooDingezweni emgodini nalapho siyambona umfundisi wezakwalizwi eqhuba loo nkonzo yomngcwabo wabo. Lisiko lobuKristu ukuba ubani ohamba icawe angcwatywe ngenkonzo ekhokelwa ngumfundisi. Lo mfundisi naye uqale ngokuhlabela iculo elithi:

Nal' ingcwaba livuliwe,
Livulelweni na?
Nal' ilitye liqengqiwe
Ulilelani na?

Nanz' iiqhiya zokungcwaba,
Zisongelweni na?
Hamb' ubike kubafundi
Ulilelani na?

Nanku uMariya emi,
Ufuna bani na?
Ngasengcwabeni yedwa,
Ulilelani na?

“Bayisusile iNkosi,
Bayibeke phi na?
Zaphendula iingelosi
Ulilelani na?

“Ndixelele nkosindini,
Uyibeke phi na?
Ndoyithatha: ndixelele”
Ulilelani na?

“Wa Mariya”, “Mfundisi!”
Ufuna bani na?
Uz' ungachukumisi;
Ulilelani na?

“Bikela abafundi bam,
Ndivukile mina;
Ndiya kuye uBawo wam”
Ulilelani na?

Amen.

(pp. 165-166)

Siyaliva nalo eli culo ukuba likwahambelana nokufa. Siphinda siqaphele nendlela aphela ngayo la maculo mabini, elo likaMaMfene neli likamfundisi, ukuba iyafana. Igama u “Amen” lithetha ukuthi “makube njalo” ngentetho yesiXhosa. U-Amen yindlela ekuqukunjelwa

ngayo amaculo kwezinye iimvaba ukanti yonke imithandazo iphela ngaye. Emva kweculo elo lo mfundisi walandelisa ngentshumayelo. Umbhali akakhankanyanga nje ukuba kwaye kwashunyayelwa koko ude wayibhala phantsi (p.167-168). Indlela ayibhale ngayo nayo yenza simbone ukuba unalo ulwazi ngezi nkqubo zemingcwabo kuba umxholo othi usetyenziswe ngulowo wokubopha ukwabonisa nokuba ekugqibeleni ukufa sisiphelo sobomi kuye wonke umntu.

Kwakuyo le noveli umbhali uhambe ecaphula nakwincwadi yezibhalo ezingcwele ukuphuhlisa nokutolika imiba ethile. Ngethuba uNyubatyha emncama emgxotha uDingezweni siva ukuba wacaphula kwimithetho elishumi. Wathi: “Thatha okwakho uhambe, kodwa uze ulumkele ingqumbo kaYehova phezu kwakho, kuba umthetho uthi, “Beka uyihlo nonyoko ukuze imihla yakho yolulwe” (p.63). Lo ngumthetho wesihlanu kwimithetho elishumi efumaneka kwincwadi ye-Eksodus 20 kwizibhalo zebhayibhiile. UNyubatyha wayama ezibhalweni ezingcwele ukuzama ukubonisa uDingezweni ubugwenxa bakhe.

Ngalo mhla emka ngawo uDingezweni kowabo waphantse wemka nomsinga. Uthi umbhali xa esichaza esi siganeko ezekelela ezibhalweni:

Kothi kwesi sithuba umfundi akhumbule intshabalalo kaAbhisalom ngenxa yokubambana noyise eqhutywa likratshi nanguSathana ... Okunene uAbhisalom, kwangetyala elinje, waxhomeka emthini kodwa uDingezweni wayeza kuqhekeka uk[h]ak[h]ayi kwingxangxasi yamanzi.
(p.66)

UAbhisalom lo ngunyana wekumkani eyaziwayo kwizibhalo zebhayibhile, uDavide. Lo nyana kaDavide wafa ngendlela ebuhlungu exhomeka emthini womterebhinti eshiyekela kundlebende awayemkhwele ngenxa yokushinyana kwehlathi awayehamba kulo. Zithi izibhalo ngalo mbono wokufa kwakhe, Samuweli II (18:9):

UAbhisalom waqubisana nabakhonzi bakaDavide. UAbhisalom waye ekhwele kundlebende, undlebende wangena phantsi kwentshinyela yomterebhinti omkhulu; yabambeka emterebhintini intloko yakhe, waphakathi kwezulu nomhlaba; wemka undlebende obephantsi kwakhe.

Umbhali uthe wazekelisa ngale ndlela afa ngayo ukubonisa indlela emasikizi awayeza kufa ngayo noDingezweni.

Uphinda umbhali abonakalise ubunzima bomsebenzi owawusenziwa ngooDingezweni ngethuba esebenza ezintendeni eKhaniwe. Uthi:

Ayezinikele amadoda esebenzela abantwana bawo nekamva lawo, isiqalekiso esawa phezu koAdam, sokuba uya kudla ukubila kwebunzi lakhe sihleli phezu kwamagxa awo.
(p.92)

Nalapha umbhali usebenzisa izibhalo ukubonakalisa ukuba ayenyanzelekile ukuba anyamezele loo madoda ayesebenza apho. Siyaziwa eso siqalekiso nesiva ngaso kwincwadi yeGenesis kwincwadi yebhayibhile.

Ukuhanjelwa kwamarhamente agulayo avellelwe yenye yeendlela zokuvangela zamaKristu. Abagulayo bandwendwelwa nasezibhedlele bathandazelwe. Siyambona uDingezweni naye eye kundwendwelwa ngumfundisi esibhedlele. Lo mlinganiswa akalilo nelungu lenkonzo kodwa uye kubonwa ngumfundisi. Wayengenabani umhambelayo kuba abantu abamaziyo babekruqulwe sisimo sakhe. Bonke babenqwenela ukuba abhubhe. Nabo bambalwa babethe baya kuvela babeye kubona ukuba akakafi na. Umfundisi yena waya ngeenjongo zokumguqula ukuze amkele le nkolo abe nokutshintsha ubomi bakhe. Lo mfundisi uvelisa iinjongo zale nkolo nathi ngazo uForrester (1997:1):

The Christian faith and Christian church are concerned with morality. The Church is seen as a pillar of the traditional, accepted morality, whose central task is conserving, defending, commending a moral tradition and inculcating a received moral tradition.

UDingezweni ufumana oku kundwendwelwa kuba lo mfundisi wayesibone kwangaphambili isimilo sakhe. Wafika apho wathandaza emfundisa nangoThixo. Ukushunyayezwa kwabantu abangakhulwayo nako kubekwe phambili kule nkolo.

Iyabonakala le nkolo nakwinothethi, *Umsinga*. Ngobusuku obandulela umhla awayehamba ngawo uNothozamile esingise eKapa ukuya kufuna unyana wabo uPhilabadane, uMinenzima waye wakhokhela umthandazo wokumcelela indlela nokuze amfumane loo nyana wabo. Kule nkolo abantu baye bathandaze xa benezicelo okanye besengxakini. Uthi umntu xa exakwe yinto awe emthandazweni ukucela ukuba iNkosi imncede kuloo ngxaki akuyo. UMinenzima noNothozamile benza oko nabo kuba babengamazi nokuba undawoni kwelo Kapa loo nyana wabo. Watsho ngomtyhutyhumezo womthandazo uMinenzima

nesiwubhalelweyo kwiphepha lama-72-73. Xa siwufunda siyeva ukuba ngenene ngumthandazo wesicelo.

Kwinoveli ethi, *Alitshoni lingaphumi*, siva ngemvuselelo eyathi yaba kho ngexesha leKrisimesi kwifama yakwaNqabavane. Kuthiwa ngayo:

Kuthe kubetha intsimbi yesithandathu malanga lwabe udodana lwaloo
Khaniwe luphelele kwaNgqabavana, lujikeleza esixekweni nengxikela yemvuselelo.
Lalibiza ihlombe lengoma, ibiza intshumayelo imemela wonke ubani ukuba aye
kwenza idini lombongo kwelo pokomela lendlu yecawe lalakhiwe nguNgqabavana,
apho wawuza kungenela khona umdibano wokubulela iNdlov' enomxhaka kuba
ithe ngeenceba zayo yabakhusela aba kwiingozi nezilingo zeli hlabathi, ekufeni
nakubo bonke obunye ububi, kwada kwalapha, isenabo.
(p.25)

Imvuselelo ezi ziinkonzo ezihlala zibe kho ezicaweni. Abantu bathi baphefumlelane ngobuKristu kuzo. Kuthi kudityanwe kuthandazwe, kuculwe, kushunyayelwe abantu besabelana ngeqonga.

Inoveli ethi, *Indlel' ecand' intlango*, iyibonakalisa nangakumbi inkolo yombhali. Kukuyo apho agxile kubomi bamaKristu ejonge kakhulu iinzima abajongana nazo abefundisi. Nangona yena ebe ngumfundisi sele eyibhalile le ncwadi kodwa ubuchanabe kakuhle ubomi bobufundisi. Loo mava awasebenzisileyo lulwazi alufumene ngakuqapheleyo kwezo nkokheli zakhe zingabefundisi.

Sikwaqaphela ukuba uMtuze naxa ethetha okanye esenza umzekelo ngenkonzo usoloko ezekelela ngenkonzo yaseTshetshi nekuyiyo athi wazinikela kuyo uyise. Uthi ngolo bhaptizo lwabo kwincwadi ethi, *Indlel' ebhek' enkundleni*:

... [u]kubhaptizwa kwam nabakuthi bebonke yiyo ngokwayo buqu loo ngangalala yeCanon yaseTshetshi, umfundisi J.A. Calata ... Le ndedeba yaba ngumfundisi wokuqala endambonayo ndingumntu nje.
(p.14)

Abadikoni, iiCanon, kunye nooLiso ngabantu abakulawulo kule nkonzo. Kwinoveli ethi, *Indlel' ecand' intlango*, kulapho athethe kakuhle ngezi nkokheli evelisa neendima zazo. Kule ncwadi umfundisi uNdleleni ubizwa ngumphathi omkhulu owaziwa ngokuba nguLiso eQonce ngenxa yesimilo sakhe esingasihle. ULiso lo nguye owayeza kumoluleka njengamntu mkhulu kweli bandla. Icawa igqibela ithathe isigqibo sokuba asebenze phantsi kolawulo lukaCanon Mata. ICanon sisikhundla esingaphezu kobufundisi yaye inako ukukhomba indlela kumfundisi. Kwindima yakhe yobufundisi lo kaMtuze waye wakhokhela amabandla amabini aseZwelitsha, iSt John kunye neSt Chad's. Iicawa zaseTshetshi zithiywa amagama kwaziwe ukuba isakhiwo esikwindawo ethile sibizwa ngolu hlobo. ULiso owayebize umfundisi uNdleleni naye way' ekhokela ibandla laseSt Chad's (p.37) apho eQonce. Simbona umbhali ethiye le cawa ngelinye lamagama azekayo kule cawa nokuphuhlisa ulwazi analo ngezinto zale nkonzo.

Siyalibona eli futhe lobuKristu nasekuthiyeni kwakhe igama umlinganiswa onguYese kwinoveli ethi, *UYese namahlandinyuka obomi*. Eli gama lithatyathwe kumagama ebhayibhile.

UYese lo nguyise wekumkani eyaziwayo ezibhalweni, ukumkani uDavide. Oko sikufumana kwincwadi kaRute (4:17) apho sifumana umnombo kaYese kusithiwa ngaye:

Lwamthiya igama umelwanekazi, lwathi, UNahomi uzalelwe unyana, lwathi igama lakhe nguObhedi; yena nguyise kaYese, uyise kaDavide.

Sikweva ngalo Yese nakwincwadi kaSamuweli I (16:19-20) apho sicacelwa kakuhle ukuba unguyise kaDavide. Kuthiwa ngaye:

USawule wathuma abathunywa kuYese, wathi mthumele eze kum uDavide, unyana wakho, osempahleni emfutshane. UYese wathabatha iesile, kubotshelwe izonka kulo, nentsuba yewayini, netakane lalinye lebhokhwe, wamthumela uDavide unyana wakhe kuSawule.

Sibona nje igama lasebhayibhileni alikhethileyo umbhali kunzima ukunxulumanisa amahlandinyuka obomi asebalini kunye nalawo akwincwadi yebhayibhile. Awona mahlandinyuka esiwabonayo ebhayibhileni ngalawo angqonge unyana lo kaYese, uDavide.

Kukwaphawuleka nokucatshulwa kwamazwi ebhayibhile kukhankanywa iivesi nezahluko. Yinto eqhelekileyo le kubantu abashumayelayo. UDingezweni uthi acaphule kwincwadi yezibhalo ukubonisa ukwamkeleka kwesimilo sakhe xa ebegxekwa ngaso ngomnye wabahlobo bakhe nangona ekubeka ngawakhe amazwi oko. Uthi: “Funda kumaRoma isahluko seshumi elinesine kwivesi yesihlanu ...” (p.34). Siyaluxhasa ngenene uluvo lwakhe esi sicutshulwa. Siphinda siyibone le nto isenziwa ngulo mfundisi wayeye kungcwaba ooDingezweni. Uthi: “Yivani amazwi amnandi awawathethayo uMateyu kwesama-28 kweyesi-6 ngenye imini esithi, ‘Akakho apha, kuba uvukile njengoko watshoyo. Yizani niyibone indawo apho ibilele khona inkosi” (p.167). UMtuzo uhambe esibonisa le mizekelo

yoko kwenziwa ngamaKristu xa esenza izithethe zenkolo yawo. Konke oku ukuthetha ngamava kuba naye ephila obo bomi.

6.3.5 Ifuthe lenkolo yakwaNtu

UMtuze ngumntu okwakholelwa kwizinto zesintu nanjengoko engumXhosa ngokobuhlanga. Inkolo yamaXhosa yendele kunqulo lwezinyanya. UBongela (1991:13) uyakungqina oku. Uthi:

Apha kwaXhosa bekukholelwa kakhulu kwizinyanya ezingabantu abafileyo. Intlalo nengqobhoko yesizwe ngokubanzi ibisekwe phezu kwenkolo enzulu yezinyanya.

Ubudlelane phakathi kwezinyanya nabaphilayo busoloko bugciniwe kuba kunenkolo yokuba xa zingakhathalelwanga ziaqumba. NgokwamaXhosa abo bangasaphiliyo bathi bazibonakalise kwabo basaphilayo. UHetherwick (1932:55) uthi ngendlela yonxibelelwano phakathi kwezinyanya nabaphilayo, *“The dead make their presence known by dreams in which the spirit of the departed appears to the living in their sleep”*. UZotwana (2001:46) naye uyangqinelana nolu luvo lwamaphupha. Uthi:

Njengokuba abangasekhoyo bengenakuba babesakwazi ukuza kuthetha nabasaphilayo bengabasenyameni, beza ngamaphupha. Yiyo ke loo nto amaphupha exabiseke kangaka nje kumntu ongumXhosa.

Umbhali uyivelisile le nkolo yakwaXhosa ngokwathi kwavelela uDingezweni. Ude wanesihloko esisodwa esithi, “Umyalelo oweza ngethongo” (p.84) ukubonisa olu nxulumano. UDingezweni wafikelwa ngunina ngephupha emnika imiyalelo kulo. Uthetha

naye emnqwanqwada apho ephupheni ngenxa yesimilo sakhe esingesihle. Simbona apha uMaMfene esadlala indima yobuzali kunyana wakhe nangona sele engasekho ngesiqu. Oku kungqina ukuba ngenene likho ikhonkco phakathi kwabaphilayo nabangasekhoyo. UMaMfene usweleke ebenendima ebomini babantwana bakhe nasaqhubeka ngayo ekwelemimoya. Umbhali ulibhalile eli phupha likaDingezweni ukuze sibone yaye sibe nomfanekiso wendlela ezithetha ngayo izinyanya nathi.

Uphinde umbhali wajonga umba wamagqirha. Amagqirha la ngabantu ekukholelwa kubo kwezonyango ngamayeza esintu. Bakho abantu abasakholelwa kuwo nanamhla oku. Xa kukho izinto ezingahambi kakuhle ekhayeni kuye kuyiwe kuwo ukuze axele ukuba uphi undonakele. Ikho inkolo yokuba abantu abangamagqirha ngabantu abanesiphiwo abasinikwe zizinyanya zakwamawabo. Ngawo athi ancede ekunquleni ethetha ngqo nezinyanya ezibona ngendlela yawo. Siyadibana nalo igqirha elinguWarhashula kwincwadi ethi, *UDingezweni*, lisentlombeni kwaMaMjwarha nalapho lathi laxelela uNyubatyha ngengxaki yomzi wakhe. Lathi kuye:

Amawenu ayakhala, ayakhalaza mfondini, ikakhulu ngezinto ezininzi emzini ezithe zasilela ngenxa yengqobhoko nempucuko, uz' undibuze ke uvumile.

(p.73)

Sibona nalo likwabhekisa kwizinyanya. Igama “amawenu” likwabhekise kwizinyanya. Eli gqirha laye labala izinto ezininzi ezimbi nezibuhlungu ezihlela uNyubatyha ziquka noko kumka kukanyana wakhe ngenxa yokungakhathaleli kwakhe amasiko eqweqwediswa yinkolo yobuKristu. Umbhali uvelisa enye indlela ekuthi kunxityelelwane ngayo nezinyanya. Nalo ke eli gqirha likwangqina ukuba xa izinyanya zingakhathalelwanga

ziyaqumba, zingahambi kakuhle izinto ekhayeni. Ukugqiba kwalo oko kuvumisa labe selimxelela into anokuyenza uNyubatyha ukulungisa eso simo. Lamyalela lathi:

... umzi lo yinto ehlala ilungiswe, kuwiswe inkomo ngokombala wesiko, kudliwe iinkobe, ziyekwe izithebe nezitya kusetyenziswe amahlamvu.
(p.74)

Ukuxhelelwa kwezinyanya kungxengxezwa yinto eyenziwayo kwaXhosa. Le nto ixelwa leli gqirha koko akutshoyo naye uNdawo (1909 :4) xa esithi:

Besinqula amathongo, into leyo ebisitsho yabetha labukeka ilizwe nendalo ekulo. Umntu ofayo ebecelelwa intsikelelo kwiminyanya yakowabo, kutarhuziswe ngebhokhwe nokuba kungenkabi yenkomo. Bekusithi ukuba iminyanya ibuye ngetarhu asinde lowo ubesifa, kodwa ukuba ixabene imyekelele afe.

Oko kuthethwa ngamagqirha nako ke kuthi kulandelwe ngabantu abakholelwa kuwo kuba besazi ukuba nawo ayenye indlela yokunxulumana nezinyanya.

6.3.6 Ifuthe lenkcubeko yombhali kwinkolo yobuKristu

Sithi siphawule ukuba ezinye kwezi zinto zithe zafuthela umbhali zikwafuthelana nazo. Inkolo yobuKristu ize eAfrika nabefundisi abamhlophe. Ukufika kwayo abantsundu bebenayo indlela yabo yonqulo. UWestermann (1937:103) uthi abo bathi bafuthelwa bubuKristu zange bazilahle zonke izinto zenkolo yabo koko baba nazo abasuke bazithatha bazidibanisa kule intsha badibana nayo. Uthi ngoku:

... by becoming Christians, (Africans) have not ceased to be Africans and ... will therefore adapt the expression in their new life to the genius of their race and to institutions which their past

existence has produced ...

Siyakubona oko kufuthelana kwezi nkolo kule misebenzi yombhali. Siphawula indlela eqala ngayo imithandazo yabalinganiswa nebonakalisa ifuthe lobumbongi. Umthandazo owenziwa ngumfundisi owayeye kubona uDingezweni esibhedlele uqala ngolu hlobo:

Tshotsh' ufe, Gxalaba elibanzi lokuthwala izono. Lunga lenene elabowa enkundleni kwaPilato liphahlwe ngamajoni ... Ngweletshetshe enobom yesixeko sakwaJuda.
Duma barhwaqele, Ndlov' enomxhaka engaphendulwayo.
(p.157)

Le ndlela uqala ngayo lo mthandazo ibufana nokufumaneka kumbongo kaJolobe (1974:69) othi "Indlov' enomxhaka". Ithi le mbongi kulo mbongo:

UDuma – barhwaqele, iNdlovu enomxhaka,
Ulitye lenyengane, umandla makhulu,
Bhubesi lakwaYuda, gquma bankwantye!

Siphinda sisiqaphele esi simbo sokuthandaza kwindlela awuqala ngayo umthandazo uMinenzima kwinothi ethi, *Umsinga*. Uthi:

Tshotsh' ufe, Gongqongqo elingqongqo enyanisweni lakuloMosisi Kumkani weekumkani, Tshawe lamaTshawe, Ngangalala engatshonelwa langa. Wena uthi uhleli kuloo trone ingcwele yomgwebo kwelesithathu izulu libe iliso lakho londele phakathi ezintliziweni zethu.
(p.72)

Kule mithandazo nalo mbongo kusetyenziswe izikweko eziliqela ukubhekisa kuMdali. Uthi abongwe ngenxa yobungangamsha bakhe. Iinkosi zamandulo kwaneenkokheli zanamhlanje ngabona bantu bahlala benconywa ngezibongo. Ngemihla yakudala kwakude kukho iimbongi ezazihlala komkhulu umsebenzi wazo ikukubonga iinkosi ezo. UThixo,

ekunqulwa yena ngamaKristu, naye ukwabizwa ngokuba yiNkosi. Sibona idibana le nkubeko yakwaXhosa nobuKristu kuba nantsi iNkosi ibongwa nayo apha.

6.4 Ukuqukumbela

Kuseyimfuneko enkulu ukuba kubhalwe ngababhali kujongwe imisebenzi yabo nanjengoko usemncinane kakhulu loo mhlaba kubabhali bolwimi lwesiXhosa. Kubalulekile ukuba kufundwe nzulu ngemisebenzi yabo ukuze kufumaneke iintsingiselo kwaneemfundiso eziyiquletheyo. Lo msebenzi ukhuphe okuqulethwe ziinovelizikaMtuze. Kuqwatyululwe iimfundiso ezikule misebenzi yalo mbhali kutolikwa oko akuphuhlisa kuyo.

UNtuli noSwanepoel (1993:86) bathi: “... Mtuze is an established author, academic and critic.” Oku kuthethwa ngaba babhali kuyangqineka koko kufumaneka kule misebenzi yakhe. UMtuze ubhale iindidi zeenovelizahlukene yaye nemixholo agxile kuyo yahlukene. Umqaphela kwanamava anawo enze wakwazi ukuvelisa iincwadi ezahlukene. Uhambe ephawula imiba ethile koko kwenzeka kwintlalo yoluntu ukuze luvule amehlo kwezo zinto belungaziqapheli.

Buninzi ubutyebi obufumanekayo kuzo ingakumbi ulwimi alusebenzisileyo, ngokukodwa ezo wazibhala kuqala. Kukwaqapheleka ukuba imixholo yazo zezi zinto zingumceli-mngeni eluntwini. Le mixholo iyangqinelana nethiyori le ungqiyeme ngawo lo msebenzi. Zonke

izinto abhale ngazo lo mbhali koko kufumaneka kubomi, impilo kwanentlalo yoluntu. Ubhale ngezinto ezakha zehla kwanezo zisenzeka nakule mihla siphila kuyo. Imixholo yakhe yonke ingezinto ezisingqongileyo; waphuma ngokukodwa lo wale noveli ingembali kuba ubhale ebalisa ngeziganeko ezihle kweli loMzantsi Afrika nekuzizinto ezazekayo kuninzi lwabemi beli. Le misebenzi yakhe ikwangqina oko kuthethwa nguBoulton (1975: 125-126) ngenoveli. Uthi:

So novels are in part about our experiences in society, our problems of adjustment, how our environment modifies us, how we act on our environment.

Siyazifumana zonke ezi zinto zibalulwa ngulo mbhali kwezi noveli zikaMtuze. Zivelisa imiba eyahlukeneyo kodwa yonke iphuma kubomi nempilo yoluntu.

Ulwazi analo ngolu lwimi lwesiXhosa lukwadale ukuba abhalele isizwe esondla ngolwimi lwaso. IsiXhosa asisebenzisileyo sidala umdla kwabo bangasazi kakuhle ingakumbi ulutsha lwanamhlanje ngenxa yokutyeba kwaso. Umlisela nomthinjana unokufumana ubunzima ekulandeleni oko kubhalwe ngulo mbhali kuba olu lwimi alusebenzisayo alusathethwa kule mihla. Loo nto inokudala umdla wokuba basifunde befuna iintsingiselo zaloo magama awasebenzisileyo ngaloo ndlela besandisa ulwazi lwabo. Oko kothi kuncede nasekukhuleni kokusetyenziswa kolwimi olu abantu besebenzisa isiXhosa esichanekileyo. Lo mbhali ubhala ngesiXhosa samandulo esidala uncuthu kulowo uluqonda ngenene olu lwimi. Le misebenzi yakhe inokuthatyathwa njengovimba wokugcina isiXhosa esisiso.

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